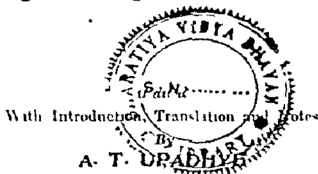
Sanskrta & Prakrta Jain Literature Series No. 4

THE KUMMĀPUTTACHARIYAM

of Jinamānikya

कुम्मापुत्तचरियं



With Introduction, Translation and Notes

By

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With a Foreword

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FOREWORD.

I have great pleasure in writing this foreword to the edition of *Kummāputtacharitya* by Mr A T Upadhye The book had been prescribed as a text for the First Year in Arts for the last 7 or 8 years But with the introduction of *Ardhamāgadhī* at the Matriculation, it is now prescribed as a text book for that examination The editions of the book which are available in the market at present are meant only for the college students Mr Upadhye has, therefore, rendered a valuable service to the Matric students by bringing out a *School Edition* of the book which is bound to be very useful to them In the Introduction besides briefly discussing other topics, he has given a topically arranged summary of the text His method of giving translation just below the text will make its study much easier for the beginner In the Notes, which are exhaustive, he has given Sanskrit renderings of all Prākrit words On the whole, I am quite sure, the book would be of great help to the High School students

N V. VAIDYA,
Professor of Sanskrit & Ardha Māgadhi,
Fergusson College, POONA

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PREFACE

The main object of this new edition of *Kummāputtachariya* is to meet the requirements of the students appearing for the S L C examination for which it has been prescribed as a text book in Ardhamagadhi by the University of Bombay The other editions of the book were intended for college students But with the introduction of Ardhamāgadhi at the S L C examination with prescribed text books, a necessity was felt of bringing out a *School Edition* of Kummāputtachariya, which is one of the text books prescribed for the examination to be held in 1937

The present edition thus being avowedly a *School Edition*, the Notes are as exhaustive as they possibly can be While writing the Notes no knowledge of Ardhamāgadhi grammar is taken for granted on the part of the student, who is however, expected to have a working knowledge of Sanskrit Every Prakrit word and expression is followed by its Sanskrit rendering and then its English meaning is given In the case of lengthy expressions and compound words, every word is shown separately in the Sanskrit renderings, and then again the Sanskrit rendering of every word follows, into brackets, its English meaning Thus the convenience of the student is cared for even at the cost of repetition Grammatical forms including case terminations have been explained or noted The Notes are so exhaustive that it will not be an exaggeration to say that no word or expression occurring in the text has been left unexplained or unaccounted for For ready reference and convenience the Translation is given just below the Text the Text and the Translation being thus printed on one and the same page It is confidently hoped that the edition of *Kummāputtachariya*, as presented here, will be found eminently useful to the High School students for whom it is specially designed

In conclusion I have to offer my sincere thanks to my friends—Prof N V Vaidya M A of the Fergusson college, Poona, who has obliged me by writing a Foreword and Prof B A Chaugule M A of the Lingaraj college Belgaum who constantly stood by me till the moment the present edition saw the light of the day

MANICKBAG BELGAUM
15th June 1936 } A T UPADHYE

INTRODUCTION

I

1 Religious Narrative Literature and its Purpose.

The narration of stories finds an important place in the literature of every religion. The average man is neither capable of, nor interested in, thoroughly understanding the abstract principles of his religion. The stories, therefore, are intended to impress upon his mind the importance of observing religious practices and vows by placing before him examples of persons who have attained Eternal Bliss or birth in Heaven by the observance of such practices and vows. They also tell him how persons have suffered innumerable miseries by not following the precepts of religion. Thus the stories persuade the ordinary humanity to do good acts and to abstain from doing bad ones. Another purpose of the stories is to establish the superiority of the religion to which the writer of a particular story belongs over other religions, and particularly over those which the writer considers to be the rivals of his own religion. Though the stories are thus used for the propagation of religion, they also possess a great human interest, as they depict in minute details the ups and downs in the lives of men and women with reality and vividness. Jain literature, especially, is rich in stories of this description, and the present work *Kummaputtachariyam* is one such story.

2. Kummāputtachariyam—Its Object

Kummaputtachariyam is a short narrative poem illustrating the importance of Bhāva-purity of thought or sincerity of heart—among religious practices and vows. The author says —"Religion is fourfold being distinguished as charity, penance, character and purity of thought, out of them all

4 The Author and his Date

The concluding stanza of Kummaputtacharia states that it was composed by Jinamanikya, the chief disciple of Hemavimala. Nothing more than this is known about the author of the work. It may be assumed that this Hemavimala was the same as the Hemavimala who is the 55th Acharya according to the Pattavalis of the Tapagachchha, whose date is given to be the beginning of the 16th century A. D. We have therefore to conclude, in the absence of further evidence, that Jinamanikya was the author of Kummaputtachariя and that he lived in the first half of the 16th century A. D.

II

SYNOPSIS OF THE STORY

I Introductory (1-8)

Lord Mahavira once arrived at a garden at Rajagrha, whereupon the Gods constructed there the Assembly Hall for his preaching. Occupying a seat therein, the Conqueror delivered his sermon on the excellent religion. "Religion", he preached "is fourfold comprised of charity, penance, character and purity of thought—the last being the most efficacious of them all. It was by virtue of this purity of thought that Kummaputta attained omniscience even while he was still a layman." Thereupon Indrabhuti, the seniormost disciple of Mahavira, requested him to tell who Kummaputta was and how he attained omniscience even while leading the life of a householder. Then the Divine Mahavira narrated the story of Kummaputta as follows —

II Kummāputta's Previous Lives (9-94)

In the country of Bharata which is situated in the continent of Jambudvipa there was a well-known city named Durgamapura. King Drona ruled there with Druma as his principal queen. They had a handsome and virtuous

son named Durlabha The prince always took delight in the sport of tossing up boys in the sky (9-13)

Once there arrived at the garden of the city an omniscient sage named Sulochana In that very garden there lived a Yaksini named Bhadramukhi who had her under ground residence beneath a banyan tree Paying her respects to the sage with great devotion, she spoke to him thus —"Divine Sir, in my previous life I was a woman named Manavati and wife of the Velandhara god Suvela. On the termination of that life I have been born here as a Yaksini Please tell me where my husband is born " The omniscient sage told her that her husband was born in that very city as prince Durlabha, the son of king Drona Delighted at this news, the Yaksini assumed the form of Manavati (which she had in her previous life) and approached prince Durlabha who was engaged in his sport of tossing up boys She reproached him for engaging himself in a wretched sport and asked him to follow her if he had a curiosity to behold strange and wonderful things The prince then followed her to her under-ground residence He was so much struck with wonder at the sight of its splendour that he began to doubt whether he was in dream or whether he was witnessing a creation of magic Without keeping the prince long in suspense, she told him that he was brought there for her own purpose and that her mind's desire was fulfilled after a long time by her re-union with him By her words and by her beautiful eyes there was awakened in the mind of the prince a recollection of his previous life and with it his affection for her He then stayed there enjoying various pleasures of life with her (14-36)

Durlabha's parents, unhappy on account of the loss of their son, left no stone unturned for his search but could not get even mere information about him On being inquired, the omniscient sage told them that their son was taken away by a Yaksini He also narrated the story of her affection for the prince in his previous existence "Divine Sir," the parents again inquired of the sage, "shall we any day meet our son?" "Yes," replied the sage "the meeting will take place when I shall come to this place again" (37-45)

Becoming disgusted with wordly life on hearing this account, the parents of the prince accepted monkhood at the hands of the sage and passed their days in the strict observance of the vows of monkhood On a certain day that omniscient sage Sulochana, while moving from place to place, arrived at that very garden, accompanied by the royal ascetics Knowing by her Avadhi knowledge that the end of the prince's life had come near, the Yaksini asked the sage if it was possible to prolong life by any means Learning from the sage that it was absolutely impossible to prolong life the Yaksini returned to her residence greatly dejected at heart When, after being pressed by the price, the Yaksini told him the cause of her grief, he consoled her, saying "Who would think of permanence when life is as evanescent as a drop of water?" Then at the desire of the prince the Yaksini took him to the omniscient sage Seeing their son after a long time, the parents of the prince began to lament The prince too when he learnt from the sage how his parents had taken to monkhood on account of their grief for him, clung to them and wept bitterly Then

the omniscient sage, considering that it was a proper occasion for preaching religion, spoke as follows (46-70)—

The parable of the Merchant who lost his Chintāmaṇi Jewel.

That being who, being fortunate enough in getting human existence, does not carefully practise religion is like one who having got a Desire-yielding Jewel drops it into the ocean. In a great city there was once a merchant who was very proficient in the arts and in the science of testing jewels. He once thought to himself—" What is the use of all other gems? It is the Chintāmaṇi gem, the best of all gems, that is worth possessing, as it accomplishes whatever is desired " He then dug mines at many places to get that gem, but with no success. Some one advised him to sail to Ratnadvīpa, where he would get his desired object from the Goddess Āśāpūrī He then went there and propitiated that Goddess, who, being pleased, asked him the motive with which she had been worshipped by him The merchant said—" This my effort is directed towards the acquisition of the Desire-yielding gem " The Goddess replied—" Your *karma* is not productive of any good to you, for the Gods bestow wealth upon one in accordance with one's *karma.* " The merchant then again said—" There was no necessity of propitiating you if I had good *karma* to my credit So give me the Desire-yielding gem; let what is ordained befall afterwards " The Goddess then gave the Desire-yielding gem to the merchant, who, being delighted, set out on the return voyage. After the ship had reached the middle of the ocean, the merchant was one day sitting on the edge of the ship with his gem. The full moon had then just risen in the sky, and looking at the moon, there arose a curiosity

in his mind to know whether his gem or the moon was the brighter He took the gem in his hand and began to compare the lustre of the two While he was engaged in doing this the priceless gem slipped, through his misfortune, from the palm of his hand and dropped into the sea, and he could not recover it in spite of vigorous searches made by him Similarly, a living being, subjected to carelessness, loses the human existence, obtained with difficulties after a series of various existences Those who practise the Religion of the Jina are indeed blessed, they alone reap the harvest of the human existence (71-89)

Hearing this discourse, the Yaksini accepted the Faith and the prince took to the life of monkhood The prince and his parents strictly practised monkhood, by virtue of which they were born, after death, in the Mandara Vimana of the Mahaśukra heaven The Yaksini, too, dropping down from heaven, was born as Kamala, the wife of king Bhramara Having followed the Religion of the Jina and by virtue of their having auspicious thoughts at the last moment of their lives, both Kamalā and Bhramara were born as gods in that very heaven (90-94)

III The Life of Kummāputta (95-194)

In the city of Rajagrha there once ruled a king named Mahindasiha with Kumma as his queen Once the queen had a dream in which she saw a beautiful celestial mansion In the morning the queen hastened to the king to ask him the meaning of her dream She was extremely delighted to learn from the king that the dream signified that she would get a virtuous son who would enlighten the world (95-104)

On the termination of his existence as a god (in the Mandara Vimāna of the Mahāśukra heaven) the prince's

soul got into the womb of queen Kummā. *During pregnancy* the queen expressed a desire to listen to religious discourses and scriptures. The king then invited the Exponents the Six Systems of Philosophy for delivering religious sermons to the queen. The queen was extremely grieved to listen to the discourses of their respective religions which allowed *injury to living beings and the like, for all religious practices* are good for nothing if there is no compassion. The king then summoned a learned and virtuous ascetic of the Jain Faith who gave his discourse as follows :—" The Religion *consists in the protection of the six groups of living* beings. It is for this reason that the vow of abstinence from injury to living beings has been given the foremost place *among the Five Great Vows.*" The queen was greatly *delighted and satisfied on hearing the discourse* of the Jain ascetic (105-118)

On an auspicious day, in due course, the queen delivered of a son and the birth of the child was celebrated with great rejoicing. In conformity with the queen's desire during pregnancy to listen to religious discourses the child was named Dhammadeva. He was also known as Kummaputta as being the son of Kummā. Being very intelligent he learnt all the seventy two arts by himself. However, by reason of his having bound down and tossed up boys in his previous life he became a dwarf —his height measuring only *two cubits*. *Bewitching the minds of maids by his unparalleled beauty and virtues the* prince gradually attained to youth (119-127)

In youth everyone is affected by various sensual objects but Kummaputta who had realized the Truth was unaffected by them. Even gods like Hari, Hara and Brahman were

subjugated by the objects of senses However, Kummāputta was really blessed, for he subjugated even the objects of senses One day, while he was listening to the Scriptures being expounded by a worthy monk there sprang in his mind the recollection of his former existence. Being convinced by virtue of this recollection of the worthlessness of worldly life, he annihilated his actions by resorting to pure meditation and thus attained infinite and resplendent omniscience (128-133)

Although Kummaputta attained omniscience, he did not take up to monkhood, thinking that his parents would die of grief for him in that event So, practising monkhood in spirit, he remained at his residence for the enlightenment of his parents It is the powerful working of pure mental condition that Kummāputta attained omniscience even while staying at his residence Like Kummaputta, the sovereign king Bharata, Ilaputra and Āśadhabhūti had formerly attained omniscience, by virtue of this pure mental condition, even while they were still householders (134–146)

In the Mahavidehaksetra, there was a city named Rayanasanchaya, ruled over by the sovereign king Devāichcha One day the Tirthakara named Jagaduttama arrived at the garden of the city in the course of his wanderings Knowing of the arrival of the Jina, Devaichcha went there to pay his respects to him The Jina Jagaduttama then delivered a sermon on the opportunities and importance of the human existence and the Jain Faith (147–162)

As stated above, the embodied souls of Kamala (who was the Yaksini in her previous existence), Bhramara, Drona and Drumā were born in the Mahāśukra heaven Dropping down from there, they were born as Khechara

entered on the path of destroying *karma* in succession Becoming omniscient, all the four sages then again approached the Jina and took their seats in the assembly of the omniscient Indra, who was sitting there, asked the Jina the reason of their not bowing to him The Jina replied—"From Kummāputta they have attained their omniscience, and this is the reason why they have not bowed to me" Indra then again asked when Kummāputta would renounce worldly life The Jina replied that the renunciation would take place in the third part of the seventh day (173-186)

Then the high-souled Kummāputta discarded his clothes and accepted monkhood Taking his seat on a golden lotus made by gods he delivered his religious sermon as follows—"Religion is four-fold, being distinguished as charity, penance, character and purity of thought Out of these the purity of thought is of the highest value, being the most efficacious antidote against inauspicious deeds Just as the giving of protection from fear is the best of all gifts, the omniscience of all the five types of knowledge, or the pure meditation of all forms of meditation, so the purity of thought is the best of all religious practices The meritorious beings attain omniscience by observing purity of thought, even while they are still house-holders, and I cite my own example as an illustration in this respect" (187-191)

'Hearing this religious discourse, the parents of Kummaputta became enlightened and accepted monkhood Many other persons also took to various religious vows Thus, enlightening many men and living the life of an omniscient monk for a long time, Kummaputta attained Eternal Bliss (192-194)

:

जिणमाणिक्कविरइयं

कुम्मापुत्तचरिअं ।

नमिऊण वद्धमाणं असुरिन्दसुरिन्दपणयपयकमलं ।
कुम्मापुत्तचरित्तं वोच्छामि अहं समासेणं ॥ १ ॥
रायगिहे वरनयरे नयरेहापत्तसयलपुरिसवरे ।
गुणसिलए गुणनिलए समोसढो वद्धमाणजिणो ॥ २ ॥
देवेहि समवसरणं विहिअं बहुपावकम्मओसरणं ।
मणिकणयरययसारप्पायारपहापरिप्फुरिअं ॥ ३ ॥
तत्थ निविट्ठो वीरो कणयसरीरो समुद्दगंभीरो ।
दाणाइचउपयारं कहेइ धम्मं परमरम्मं ॥ ४ ॥
दाणतवसीलभावणभेएहि चउव्विहो हवइ धम्मो ।

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1. Having saluted Vardhamana whose lotus-like feet are bowed down to by the foremost of demons and gods, I shall concisely narrate the story of Kummāputta.

2 The *Jina Vardhamāna* (once) arrived at the temple of *Guna* in (the garden) *Guṇaśilaka* in the excellent city of *Rājagṛha*, where all good people conducted themselves within the limit of law.

3 The gods constructed the *Assembly Hall*, which destroys many sinful deeds and which was brightened by the splendour of (three) ramparts constructed respectively of jewels, gold and silver of the highest quality.

4. *Vira*, who was serene like the sea, and whose body resembled gold, took his seat there and expounded the greatly delightful religion of four kinds—*charity and others* (as follows)—

5. The Religion is four-fold being distinguished as charity, penance, character and purity of thought; out of

सव्वेसु तेसु भावो महप्पभावो मुणेयव्वो ॥ ५ ॥
भावो भवुदहितरणी भावो सग्गापवग्गपुरसरणी ।
भवियाणं मणचिन्तिअअचिन्ताचिन्तामणी भावो ॥ ६ ॥
भावेण कुम्मपुत्तो अवगयतत्तो अगहियचरित्तो ।
गिहवासे वि वसन्तो संपत्तो केवलं नाणं ॥ ७ ॥

एत्यन्तरे इन्दभूई नामं अणगारे भगवओ महावीरस्स जेट्ठे अन्तेवासी गोयमगोत्ते समचउरंससरीरे वज्जरिसहनारायसंघयणे कणगपुलगनिघसपम्हगोरे उग्गतवे दित्ततवे महातवे घोरतवे घोरतवस्सी घोरबम्भचेरवासी उच्छूढसरीरे संखित्तविउलतेउलेस्से चउद्दसपुव्वी चउणाणोवगए पञ्चहिं अणगारसएहिं सद्धिं

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them all purity of thought should be known to be of the highest efficacy.

6. Purity of thought is a boat for (crossing) the ocean of wordly life; it is a path to the town of Heaven and Absolution; it is the Desire-yielding jewel which yields for the meritorious unattainable things thought of by their minds.

7. By virtue of the purity of thought *Kummāputta* realised the Truth and attained perfect knowledge without accepting monkhood, even while staying in his house.

Then the ascetic named Indrabhūti of the Gautama family, the Divine Mahāvira's seniormost disciple,—whose bodily posture was symmetrical (having four equal sides),—who possessed that built of the body in which the bones are fastened round with stripes of bones at the joints and are held together by nails of bones at the sides,—whose complexion was as fair as a streak of gold on the touch-stone or as a lotus,—whose penance was severe, resplendent, great, fierce and austere,—who observed strict celibacy,—who neglected his body,—who possessed immense illuminating power concentrated (in his body),—who had studied the Fourteen Pūrva Scriptures,—who possessed (the first) four

निच्च अरियणवज्ज पालइ निक्कण्टय रज्ज ॥ १० ॥
तस्स नरिन्दस्स दुमा नामेण पट्टराणिआ आसि ।
संकरदेवस्स उमा रमा जहा वासुदेवस्स ॥ ११ ॥
दुल्लभनामकुमारो सुकुमारो रम्मरूवजियमारो ।
तेसि सुओ त्थि गुणगणभण्डारो बहुजणाधारो ॥ १२ ॥
सो कुमरो नियजुव्वणरायमएण परे बहुकुमारे ।
कन्दुकमिव गयणतले उच्छालिन्तो सया रमइ ॥ १३ ॥
अन्नदिण तस्स पुरस्सुज्जाणे दुग्गिलाहिहाणम्मि ।
सुगुरु सुलोयणनामा समोसढो केवली एगो ॥ १४ ॥
तस्सुज्जाण जक्खिणि भद्दमुही नाम निवसए निच्च ।
बहुसालवडवडद्दुमअहठियभवणम्मि कयवासा ॥ १५ ॥

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glory of his valour, protected his kingdom without troubles and always free from enemies

11 The senior queen of that king was Druma by name, to him she was as (loving as) Umā to god Shankara or Ramā to Vāsudeva

12 They had a delicate son named Durlabha, who excelled Cupid by his charming beauty, and who was a storehouse of a number of virtues and a support of many people

13 Elated by his youth and royalty, that prince always took delight in tossing up many other boys like balls in the sky

14 One day there arrived at the park named Durgila in the city a worthy preceptor and omniscient sage named Sulochana

15 In that park there always resided a Yakshini named Bhadramukhī, who dwelt in a mansion situated beneath a banyan tree named Babusāla

केवलकमलाकलियं संसयहरणं सुलोअणं सुगुरुं ।
पणमिय भत्तिभरेण पुच्छइ सा जक्खिणी एवं ॥ १६ ॥
" भयवं पुव्वभवे हं माणवई नाम माणवी आसि ।
पाणपिया परिभुग्गा सुवेलवेलंधरसुरस्स ॥ १७ ॥
आउक्खए इत्थ वणे भद्दमुही नाम जक्खिणी जाया ।
भत्ता पुण मज्झ कहिं उप्पन्नो ? नाह आइससु " ॥ १८ ॥
तओ सुलोअणो नाम केवली महुरवाणीए भणइ—
" भद्दे, निसुणसु नयरे इत्थेव दोणनरवइस्स सुओ ।
उप्पन्नो तुज्झ पिओ सुदुल्लहो दुल्लहो नाम " ॥ १९ ॥
तं निसुणिय भद्दमुही नाम जक्खिणी हिट्ठा ।
माणवईरूवधरा कुमरसमीवम्मि संपत्ता ॥ २० ॥

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16 Having bowed with great devotion to the worthy preceptor Sulochana, in whom the lotus of omniscience was fully blown and who was a dispeller of doubts, that *Yaksini* asked him thus—

17 "Divine sir, in my former life I was a woman named Manavati, wife of the Velandhara god Suvela to whom I was as dear as life

18 "When (that) life terminated, I was born in this garden as a *Yaksini* named Bhadramukhi, but tell me, sir, where my husband is born"

Then the omniscient sage named Sulochana said with sweet words—

19 "Hear, O fortunate lady, your beloved is born in this very city as king Drona's son named Durlabha, who is very difficult to be obtained"

20 The *Yaksini* of an auspicious face named Bhadramukhi was delighted to hear that, and assuming the form of Mānavati, she arrived near the prince

दट्ठूण तं कुमारं बहुकुमरच्छालणिक्कतल्लिच्छं ।
सा जंपइ हसिऊणं किमिमेणं रङ्करमणेणं ॥ २१ ॥
जइ ताव तुज्झ चित्तं विचित्तचित्तम्मि चञ्चलं होइ ।
ता मज्झं अणुधावह वयणमिणं सुणिय सो कुमरो ॥ २२ ॥
तं कन्नं अणुधावइ तव्वयणकुऊहलाकुलिअचित्तो ।
तप्पुरओ धावन्ती सा वि हु तं नियवणं नेइ ॥ २३ ॥
बहुसालवडस्स अहेपहेण पायालमज्झमाणीओ ।
सो पासइ कणगमयं सुरभवणमईव रमणिज्जं ॥ २४ ॥
तं च केरिसं ?
रयणमयथम्भपन्तीकन्तीभरभरिअभिन्तरपएसं ।
मणिमयतोरणधोरणितरुणपहाकिरणकब्बुरिअं ॥ २५ ॥
मणिमयथम्भअहिट्ठिअपुत्तलिआकेलिखोभियजणोहं ।
बहुभत्तिचित्तचित्तियगवक्खसंदोहकयसोहं ॥ २६ ॥

21–23. Seeing the prince solely engaged in tossing up boys, she smiled and said (to him)—" what is the use of this wretched play ? If your mind is excited by (observing) strange and wonderful things, then run after me ". Hearing these words, the prince ran after that maiden, his mind being excited on account of the curiosity caused by her words. She too, running before him, led him to her garden

24. Being taken to the centre of the nether world by a path beneath the *Bahusāla banyan tree, he saw a golden* celestial mansion which was exceedingly charming.

And of what sort was it ?

25. Its inner region was filled with a flood of light proceeding from rows of pillars studded with jewels. It was variegated with strong rays of light proceeding from rows of jewelled arches

26. It excited crowds of people by the sportive movements of dolls placed on pillars studded with jewels; and it

एयमवलोइऊणं सुरभवणं भवणनिवहचुज्झकरं ।
अइविम्हयमावन्नो कुमरो इय चिन्तिउं लग्गो ॥ २७ ॥
" किं इन्दजालमेयं एयं सुमिणम्मि दीसए अहवा ।
अहयं नियनयरीओ इह भवणे केण आणीओ ? " ॥ २८ ॥
इय संदेहाकुलियं कुमरं विनिवेसिऊण पल्लङ्के ।
विन्नवइ वन्तरवहू, " सामिअ, वयणं निसामेसु ॥ २९ ॥
अज्ज मए अज्जुमए, चिरेण कालेण नाह दिट्ठो सि ।
सुरभिवणे सुरभवणे नियकज्जेणाणिओ सि तुमं ॥ ३० ॥
अज्जं चिय मज्झ मणोमणोरहो कप्पपायवो फलिओ ।
जं सुकयसुकयवसओ अज्ज तुमं मज्झ मिलिओ सि " ॥ ३१ ॥
इय वयण सोऊणं वयणं दट्ठूण सुनयणं तीसे ।

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was rendered beautiful by numerous windows decorated with paintings of various kinds.

27. Seeing that celestial mansion which would excite the mind of the (whole) world, the prince was struck with great wonder and became engaged in thinking thus—

28. "*Is this a trick of magic? Or is it being seen in* a dream? Who brought me to this mansion *from my city?*"

29. Placing on a couch the prince whose mind was thus excited with doubts, the Vyantara lady entreated him (thus)—"My lord, listen to my words."

30 "My simple-minded lord, to-day I saw you after a long time. I have brought you to this celestial mansion in this fragrant garden in order to achieve my own object."

31. "Only to-day the desire of my mind, the desire-yielding tree (as it were), has borne fruit; because to-day you are united with me on account of the merit *of my good* deeds."

32. Hearing these words and seeing her face with

पुव्वभवस्स सिणेहो तस्स मणम्मी समुल्लसिओ ॥ ३२ ॥
कत्थ वि एसा दिट्ठा पुव्वभवे परिचिया य एयस्स ।
इय ऊहापोहवसा जाईसरणं समुप्पन्नं ॥ ३३ ॥
जाइसरणेण तेण नाऊण पुव्वजम्मवुत्तन्तो ।
कहिओ कुमरेणं नियपियाइ पुरओ समग्गो वि ॥ ३४ ॥
तत्तो नियसत्तीए असुभाण पुग्गलाण अवहरणं ।
सुभपुग्गलपक्खेवं करिअ सुरी तस्सरीरम्मि ॥ ३५ ॥
पुव्वभवन्तरभज्जा लज्जाइ विमुत्तु भुञ्जए भोगे ।
एवं विसयसुहाइं दुन्नि वि विलसन्ति तत्थ ठिया ॥ ३६ ॥

चतुर्विधभोगस्वरूपं स्थ नाङ्गऽप्युक्तम्—

" चउव्विहे ठाणेहिं देवाण संवासे पन्नत्ते । त जहा देवे नाम एगे देवीए

beautiful eyes, there shooted up in his mind his affection (for her) in his former life

33 'She was seen somewhere, and (possibly) she was acquainted (with me) in my former life,'—as a result of such (a process of) doubts and determination, the remembrance of his former life was produced in him

34 Knowing, by reason of the remembrance of his previous lif, the account of his past existence, the prince narrated the whole of it to his beloved

35 Then the divine lady removed by means of her prowess, inauspicious articles from his body and put auspicious ones in their place

36 (Then) his wife in his former life gave up bashfulness and the like and enjoyed pleasures (with him) Thus, staying there, both of them enjoyed pleasures of senses

The nature of the four kinds of co-habitation is stated in the Sthānānga also—'The co-habitation of gods is known to be at four places as follows —A god may co-habit with a

सद्धिं सवासमधिगच्छिज्जा, देवे नाम एगे छवीए सद्धिं सवासमधिगच्छिज्जा, छवी नाम एगे देवीए सद्धिं सवासमधिगच्छिज्जा, छवी नाम एगे छवीए सद्धिं सवासमधिगच्छिज्जा।"

इओ य–

अह तस्स अम्मापियरो पुत्तवियोगेण दुक्खिआ निच्चं।
सव्वत्थ वि सोहन्ति य लहन्ति न हि सुद्धिमत्त पि॥ ३७॥
देवेहिं अवहरिअं नरेहिं पाविज्जए कह वत्थु।
जेण नराण सुराण सत्तीए अन्तरं गुरुअं॥ ३८॥
अह तेहिं दुक्खिएहिं अम्मापियरेहिं केवली पुट्ठो।
'भयवं, कहेह अम्ह सो पुत्तो अत्थि कत्थ गओ॥ ३९॥
सो केवली पयपइ सुणह सवणेहिं सावहाणमणा।
तुम्हाण सो पुत्तो अवहरिओ वन्तरीए य॥ ४०॥
ते केवलिवयणेण अईव अच्छरियविम्हिया जाया।

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goddess, a god may co-habit with a (female) *chhavi*, a (male) *chhavi* may co habit with a goddess, a (male) *chhavi* may co habit with a (female) *chhavi*

37 Now the mother and father of that prince, always distressed by their separation from their son, made a search for him everywhere but could not get even mere information about him

38 As there is a great difference between the powers of men and divine beings, how can men obtain a thing which has been taken away by divine beings?

39 Then the distressed parents asked the omniscient sage—" Divine sir, tell us where our son has gone "

40 Then the omniscient sage spoke—' Hear with your ears with attentive minds, that son of yours has been carried away by a Vyantara lady

41 Greatly wonder-struck by the words of the omni-

साहन्ति कहं देवा अपवित्तनरं अवहरन्ति ॥ ४१ ॥

यदुक्तमागमे—

चत्तारि पञ्च जोयणसयाइं गन्धो य मणुयलोगस्स ।
उड्ढं वच्चइ जेणं न हु देवा तेण आयन्ति ॥ ४२ ॥
पञ्चसु जिणकल्लाणेसु चेव महरिसितवाणुभावाओ ।
जम्मन्तरनेहेण य आगच्छन्ति हु सुरा इहयं ॥ ४३ ॥
तो केवलिणा कहियं तेसिं जम्मन्तरसिणेहाइ ।
ते बिन्ति तओ सामिअ अइबलिओ कम्मपरिणामो ॥ ४४ ॥
भयवं कया वि होही अम्हाण कुमारसगमो कह वि ।
तेणुत्त होहि पुण जेयह वयमागमिस्सामो ॥ ४५ ॥
इय सबन्ध सुणिउ संवेगा कुमरमायपियरो य ।

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scient sage, they spoke—' How is it that gods carry away the impure man ?'

For it has been stated in the Scriptures—

42-43 The gods indeed do not come (down here) as the smell of the human world goes upwards to the extent of four or five hundred *Yojanas* It is only on the occasions of the five auspicious functions connected with the life of a *Jina*, or on account of the power of penance of great ascetics, or by reason of affection in their former life, that gods come here

44 Then the omniscient sage narrated (the account of) her affection etcetera in her previous life Then they said—" Divine sir, very powerful is the effect of acts "

45 ' Divine sir,' (they continued), " will there take place at any time our union with our son any how ?" He replied—" It will take place when we shall come here again "

46 Hearing this account, the parents of the prince became disgusted (with worldly life), placed their younger

लहुपुत्त ठविअ रज्जे तयन्तिए चरणमावन्ना ॥ ४६ ॥
दुक्करतवचरणपरा परायणा दोसवज्जियाहारे ।
निस्सङ्गरङ्गचित्ता तिगुत्तिगुत्ता य विहरन्ति ॥ ४७ ॥
अन्नदिणे गामाणुग्गामं विहरन्तआ य सो नाणी ।
तत्थेव दुग्गिलवणे समोसढो तेहिं संजुत्तो ॥ ४८ ॥
अह जक्खिणा अवहिणा कुमरस्साउ वियाणिउ थोवं ।
तं केवलिणं पुच्छइ कयञ्जली भत्तिपजुत्ता ॥ ४९ ॥
" भयवं जीवियमप्पं कहमवि तीरिज्जएभिवड्ढेउं ? "
तो कहइ केवली सो केवलकलियत्थवित्थारो ॥ ५० ॥
तित्थयरा य गणधरा चक्कधरा सबलवासुदेवा य ।
अइबलिणो वि न सक्का काउ आउस्स संधाण ॥ ५१ ॥

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son on the throne and accepted monkhood from him

47 Intent on practising hard penance, and given to taking faultless food, they moved (from place to place) with their minds free from attachments and passions, guarding themselves in the observance of the Three Restraints

48 One day, while moving from village to village, that omniscient sage arrived at that very garden accompanied with them

49 Now the *Yaksni*, knowing by the *Avadhi* knowledge that (the remaining period of) the prince's life was short, asked the omniscient sage, folding her hands with devotion —

50 "Divine Sir, is it possible in any way to prolong the short period of life?" Then the omniscient sage, who knew by virtue of his omniscience all things in their details, spoke—

51 "Even the Prophets, the Heads of the order of monks, the Sovereign Kings, the Baladevas and the Vāsudevas,—though very powerful they were,—could not

यदुक्तम्—

" नो विद्या न च भेषजं न च पिता नो बान्धवा नो सुता,
नाभीष्टा कुलदेवता न जननी स्नेहानुबन्धान्विता ।
नार्यो न स्वजनो न वा परिजन शारीरिकं नो बल,
नो शक्ता सततं सुरासुरवरा सधातुमायु क्षमा " ॥ ५२ ॥
इय केवलिवयणाइ सुणिउ अमरी विसण्णचित्ता सा ।
नियभवणं सपत्ता पणट्ठसव्वस्ससत्थ व्व ॥ ५३ ॥
दिट्ठा सा कुमरेण पुट्ठा य सुकोमलेहिं वयणेहिं ।
सामिणि मणे विसण्णा अज्ज तुम हेउणा केणं ॥ ५४ ॥
किं केण वि दूहाविआ किं वा केण वि न मन्निआ आणा ।
किं वा मह अवराहेण कुप्पसणा तुमं जाया ? " ॥ ५५
सा किंचि वि अकहन्ती मणे वहन्ती महाविसायभर ।

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prolong the life "

For, it has been said—

52 " Neither learning nor medicine, nor father, nor relations, nor sons, nor a favourite family deity, nor mother possessed of the bond of affection, nor kinsmen, nor followers, nor bodily strength, nor the best of powerful gods and demons, were ever able to prolong life "

53 Hearing these words of the omniscient sage, that celestial lady returned to her residence with a dejected mind like a company of merchants who have lost their all-in all

54–55 Being seen (in that condition) she was spoken to by the prince with tender words (thus)—" My mistress, for what reason are you dejected at heart today ? Were you put to trouble by anybody ? Or was your order not obeyed by anybody? Or have you become displeased on account of a fault of mine ?"

56 Speaking nothing and bearing in her heart a heavy weight of distress, she narrated the whole account

निब्बन्धे पुण पुट्ठा वुत्तन्त साहए सयल ॥ ५६ ॥
" सामिअ मए अवहिणा तुह जीवियमप्पमेव नाऊण ।
आउसरूव केवलिपासे पुट्ठ च कहिय च ॥ ५७ ॥
एएण कारणेण नाह अहं दुक्खसल्लियसरीरा ।
विहिविलसिअम्मि वक्के कह सहिस्सामि तुह विरह " ॥ ५८ ॥
कुमरो जपइ जक्खिणि खेअ मा कुणसु हिययमज्झम्मि ।
जलबिन्दुचवल जीवियम्मि को मन्नइ थिरत्त ? ॥ ५९ ॥
जइ मज्झुवरि सिणेह धरेसि ता केवलिस्स पासम्मि ।
पाणपिए मं मुचसु करेमि जेणप्पणो कज्ज ॥ ६० ॥
तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।
अभिवन्दिअ केवलिण जहारिह ठाणमासीणो ॥ ६१ ॥
पुत्तस्स सिणेहेण चिरेण अवलोइऊण त कुमर ।

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when asked with persistence —

57–58 "My lord knowing by my *Avadhi* knowledge that (the remaining period of) your life is short, I asked an omniscient sage about the nature of life which was told (by him) It is for this reason, my lord that my body is afflicted with pain How shall I bear your separation when the working of fate becomes crooked?

59 The prince said—' My *Yaksini*, do not give place to grief in your heart Life being as evanescent as a drop of water, who can think of permanence?

60 ' O beloved of my heart, if you bear affection towards me, then leave me near the omniscient sage, whereby I can do my duty towards myself

61 Then by means of her power she conveyed the prince near the omniscient sage, and having bowed down to the omniscient sage he took a seat which befitted him

62 When the two sages, the parents (*of the prince*) who were there, saw the prince, they began to weep on

अहिरोइउं पवसा तत्थ ठिया मायतायमुणी ॥ ६२ ॥
कुमरो वि अयाणन्तो केवलिणा समाहिअं समाइट्ठो ।
" वन्दसु कुमार, मायतायमुणी इह समासीणा " ॥ ६३ ॥
सो पुच्छइ केवलिणं, ' पहु, कहमेसि वयग्गहो जओ ? "
तेण वि पुत्तवियोगाइकारणं तस्स वज्जरिअ ॥ ६४ ॥
इय सुणिअ सो कुमारो मोरो जह जलधर पलोएउ ।
जह व चकोरो चन्दं जह चक्को चण्डभाणु व ॥ ६५ ॥
जह वच्छो नियसुरभिं सुरभिं सुरभिं जहेव कलकण्ठो ।
संजाओ संतुट्ठा हरिसवसुल्लसिअरोमञ्चो ॥ ६६ ॥
नियमायतायमुणिण कण्ठम्मि विलग्गिऊण रोयन्ता ।
एयाइ जक्खिणीए निवारिओ महुरवयणेहिं ॥ ६७ ॥
नियवत्थअञ्चलेहिं कुमारनयणाणि असुभरियाणि ।

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account of their affection for their son

63 The prince, too, who did not know anything, was expressly directed by the omniscient sage (thus)—"Greet *the (two) sages, your parents who are sitting here*"

64 He asked the omniscient sage—"My lord, how is it that they have accepted the vow (of monkhood)?" He, too, told him the cause, namely, their separation from their son, etcetera

65-66 Hearing this, the prince became delighted and thrilled with joy like a peacock at the sight of a cloud, or like a *Chakora* bird at the sight of the moon, or like a *Chakravaka* bird at the sight of the sun, or like a calf at the sight of its mother-cow, or like a cuckoo at the sight of the fragrant spring season

67 While weeping, after clinging to the necks of the sages, his parents, the prince was restrained by that ***Yakṣṇī*** with sweet words

68 With the skirts of her garment that ***Yakṣṇī*** wiped

सा जक्खिणी विलुद्दइ अहो महामोहदुल्ललिअं ॥ ६८ ॥
नियमायतायदंसणसमुल्लसन्तप्पमोयभरभरियं ।
केवलनाणिसमासे अमरी विणिवेसए कुमरं ॥ ६९ ॥
अह केवली वि सव्वेसि तेसि उवगारकारणं कुणइ ।
धम्मस्स देसणं समए अमयरससारणीसरिसं ॥ ७० ॥
जो भविओ मणुअभव लहिउ धम्मप्पमायमायरइ ।
सो लद्ध चिन्तामणिरयणं रयणायरे गमइ ॥ ७१ ॥

तथाहि—

एगम्मि नयरपवरे अत्थि कलाकुसलवाणिओ को वि ।
रयणपरिक्खागन्थं गुरूण पासम्मि अब्भसइ ॥ ७२ ॥
सोगन्धियकक्केयणमरगयगोमेअइन्दनीलाण ।
जलकन्तसूरकन्तयमसारगल्लङ्कफालिहाण ॥ ७३ ॥

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off the prince's eyes filled with tears Oh! how wonderful is *the wicked play of the Great Delusion*!

69 The celestial lady placed near the omniscient sage, the prince who was filled with great and beaming joy at the *sight of his parents*

70 Then on that *occasion* the omniscient sage too delivered a religious sermon, which was like a *current of* nectar and which was a cause of putting all of them under (his) obligation —

71 That meritorious person who, having obtained birth as a human being shows carelessness in the practice of religion, throws into the sea the Desire-yielding jewel obtained by him

For instance—

72 *In an* excellent city there was a *certain merchant* who was proficient in fine arts and who had studied from a teacher a treatise on the testing of jewels

इच्चाइयरयणाण कर्खणगुणवण्णनामगोत्ताइं ।
सव्वाणि सो वियाणइ वियक्खणो मणिपरिक्खाए ॥ ७४ ॥
अइ अन्नया विचिन्तइ सो वणिओ "किमवरेहि रयणेहिं
चिन्तामणी मणोण सिरोमणी चिन्तियत्थकरो " ॥ ७५ ॥
तत्तो सो तस्स कए खणइ खाणीउ णेगठाणेसु ।
तह वि न पत्तो स मणी विविहेहि उवायकरणेहिं ॥ ७६ ॥
केण वि भणिअ "वचसु वहणे चडिऊण रयणदीवम्मि ।
तत्थत्थि आसपूरी देवी तुह मच्छिय दाही " ॥ ७७ ॥
सो तत्थ रयणदीवे सपत्तो इक्कवीसखवणेहिं ।
आराहइ त देविं, सतुट्ठा सा इम भणइ ॥ ७८ ॥
" भो भद्द केण कज्जेण अज्ज आराहिया तए अहय ? " ।

73-74 Being expert in the testing of jewels, he knew all the distinguishing marks, qualities, colours, names and species of *Saugandhika, Karketana,-Marakata, Gomeda, Indranila, Jalakanta, Suryakanta, Masaragalla, Anka, Sphatika* and many other jewels

75 Now, once the merchant contemplated—" For what are the other jewels good ? The Desire-yielding jewel, which yields desired objects, is the crest jewel of (all) jewels

76 Then he dug mines at many places for its sake, but he could not obtain that jewel in spite of his employing manifold means

77 Some one spoke (to him)—" Get into a ship and go to Ratnadvipa, the goddess Āsapuri is there who will give you your de ired object

78 He reached that Ratnadvipa and worshipped that goddess by (observing) twenty-one fasts Being pleased, she said (to him)—

79 " With what object, oh my good boy, have you worshipped me today ?" He said—" This effort (of mine),

सो भणइ, " देवि चिन्तामणीकए उज्जमो एसो " ॥ ७९ ॥
देवी भणेइ, " भो भो ! नत्थि तुह कम्ममेव सम्मइरं ।
जणयन्ति सुरा वि य धणाणि कम्माणुसारेणं " ॥ ८० ॥
स भणइ, " जइ मह कम्म हवेइ, तो तुज्झ कीस सेवामि ! ।
ता मज्झ देसु रयणं पच्छा जं होउ तं होउ " ॥ ८१ ॥
दत्तं चिन्तारयणं तो तीए तस्स रयणवणिअस्स ।
सो नियगिहगमणत्थं संतुट्ठो वाहणे चडिओ ॥ ८२ ॥
पोअवहणसंनिविट्ठो चलिओ जा जलहिमज्झमायाओ ।
ताव य पुव्वदिसाए समुग्गओ पुण्णिमाचन्दो ॥ ८३ ॥
तं चन्दं दट्ठूणं नियचित्ते चिन्तए य वाणियओ ।
चिन्तामणिस्स तेअं अहिअं अहवा मयङ्कस्स ! ॥ ८४ ॥
इय चिन्तिऊण चिन्तारयणं नियकरतले गहेऊणं ।
नियदिट्ठीइ निरिक्खइ पुणो पुणो रयणमिन्दुं च ॥ ८५ ॥

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oh goddess, is for the sake of the Desire-yielding jewel."

80. The goddess said—"Your very actions are not such as would conduce to your happiness. For, the gods too bestow wealth on one in accordance with one's actions."

81. He said—"If I had (good) actions (to my credit), why would have I worshipped you? So give me the jewel; let what is ordained befall afterwards."

82. Then she gave the Desire-yielding jewel to the merchant of gems; and being pleased, he got into the ship for going to his house.

83. When he had reached the middle of the ocean and while he was sitting on the edge of the ship, there arose the full moon in the eastern direction.

84 Seeing the moon, the merchant began to consider in his mind whether the Desire-yielding jewel or the moon possessed more brilliance.

85 Thinking thus, he held the Desire-yielding jewel

इय अवलयन्तस्स य तस्स अभग्गेण करतलपएसा ।
अइसुकुमारमुराल रयण रयणायरे पडिय ॥ ८६ ॥
जलनिहिमज्झे पडिओ बहु बहु सोहन्तएण तेणावि ।
किं कह वि लब्भइ मणी सिरोमणी सयलरयणाणं ? ॥ ८७ ॥
तह मणुयत्त बहुविहभवभवणसएहि कहकह वि लद्ध ।
खणमित्तेण हारइ पमायभरपरवसो जीवो ॥ ८८ ॥
ते धन्ना कयपुण्णा जे जिणधम्मं धरन्ति नियहियए ।
तासिं चिय मणुयत्त सहल सलहिज्जए लोए ॥ ८९ ॥
इय दसण सुणउ सम्मत्त जक्खिणीइ पडिवन्न ।
कुमरेण य चारित्त गुरुअ गुरुअन्तिए गहिअ ॥ ९० ॥

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on the palm of his hand and began to observe with his eyes the jewel and the moon again and again

86 While he was thus observing the very delicate and precious jewel dropped from the palm of his hand into the ocean through his misfortune

87 When the jewel, the crest jewel of all jewels, had fallen into the sea, how could it be obtained though he searched vigorously for it

88 Similarly, a living being being subject to excessive carelessness, loses in a moment the human existence obtained some-how after hundreds of wanderings in existences of various kinds

89 Blessed and meritorious are they, who bear the Faith of the Jina in their heart Their human existence alone has accomplished its purpose and is praised in the world

90 Hearing this sermon, the *Yaksini* accepted the Faith and the prince accepted the hard monkhood from the preceptor

थेराणं पयमूले चउदसपुव्वीमहिज्जइ कुमारो ।
दुक्करतवचरणपरो विहरइ अम्मापिईहि समं ॥ ९१ ॥

कुमरो अम्मापियरो तिण्णि वि ते पालिऊण चारित्तं ।
महसुक्के सुरलोए उववन्ना मन्दरविमाणे ॥ ९२ ॥

सा जक्खिणी वि चइउं वेसालीए य भमरभूवइणो ।
भज्जा जाया कमला नामेण सच्चसीलधरा ॥ ९३ ॥

भमरनरिन्दो कमलादेवी य दुवे वि गहियजिणधम्मा ।
अन्तसुहज्झवसाया तत्थेव य सुवरा जाया ॥ ९४ ॥

इतश्च—

रायगिहं वरनयरं वरनयरहन्तमन्दिरं अत्थि ।
धणधन्नाइसमिद्धं सुपसिद्धं सयललोगम्मि ॥ ९५ ॥

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91 (*Sitting*) at the feet of the ascetic, the prince studied the Fourteen Purvas, and intent on practising hard penance, he moved (from place to place) with his parents

92 By (reason of their) observing *monk-hood*, all the three, the prince and his parents were born (after death) in the Mandara Vimāna of the Mahāśukra heaven

93 Having dropped down (from heaven), the *Yakṣṇi* too, was born in (the city of) Vaiśāli as king Bhramara's wife, Kamala by name, and was endowed with truthfulness and character

94 Having followed the Faith of the Jina and having auspicious mental condition at *the time of death*, both *of* them, king Bhramara and queen Kamala, were born as *gods* of high rank in that very place (*viz*, the Mandara Vimana of the Mahāśukra heaven).

And on the other hand—

95 There was the excellent city of *Rajagrha*, renowned *in the* whole world which was *rich in wealth*, corn and the like and which was a *glorious abode of* excellent justice

तत्थ य महिन्दसीहो राया सिंहु व्व अरिकरिविणासे |
नामेण जस्स समराङ्गणम्मि भज्जइ सुहडकोडी || ९६ ||
तस्स य कुम्मा देवी देवी इव रूवसपया आस्थि |
विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया || ९७ ||

विसयसुहं भुञ्जन्ताण ताण सुक्खेण वच्चए कालो |
जह य सुरिन्दसईण अहवा जह वम्महरईण || ९८ ||

अन्नदिणे सा देवी नियसयणिज्जम्मि सुत्तजागरिया |
सुरभवणं मणहरण पिच्छइ सुमिणम्मि अच्छरियं || ९९ ||

जाए पभायसमए सयणिज्जा उट्ठिऊण सा देवी |
रायसमीवं पत्ता जपइ महुराहि वग्गूहिं || १०० ||
अज्ज अहं सुरभवण सुमिणम्मी पासिऊण पडिबुद्धा |
एअस्स सुमिणगस्स य भविस्सई को फलविसेसो || १०१ ||

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96 Mahendrasimha was the king there, who was like a lion in killing the elephants in the form of enemies, and at (the mere utterance of) whose name a host of good warriors (of the enemy) was put to flight on the battle-field

97 And his queen Kurma was like a goddess in the wealth of beauty and was endowed with ornaments of virtues,—the prominent among them being modesty, discrimination and prudence

98 Like the Lord of gods and Shachi or like Cupid and Rati, they passed their time with happiness, enjoying wordly pleasures

99 One day, while the queen was half asleep in her bed, she saw a wonderful and charming celestial mansion in her dream

100 When it dawned, the queen got up from her bed, approached the king and spoke with sweet words (thus)—

101 "Today I woke up, having seen a celestial mansion in my dream, what will be the special fruit of this dream?"

इय सुणिय हट्ठतुट्ठो राया रोमंचअंचियसरीरो ।
नियमइअणुसारेणं साहइ एयारिसं वयणं ॥ १०२ ॥
" देवि ! तुम पडिपुण्णे नवमासे सड्ढसत्तदिणअहिए ।
बहुलक्खणगुणजुत्तं पुत्तं पाविहसि जगनेत्तं " ॥ १०३ ॥
इय नरवइणो वयणं सुणिऊण हट्ठतुट्ठनियहियया ।
नरनाहअणुन्नाया सा जाया निययगिहं पत्ता ॥ १०४ ॥
तत्थ य कुमारजीवो देवाउ पालिऊण कुम्माए ।
उयरम्मि सुक्कपुण्णे सरम्मि हंसु व्व अवइण्णो ॥ १०५ ॥
रयणेण रयणखाणी जहेव मुत्ताहलेण सुत्तिउडी ।
तह तेण गब्भेण सा सोहग्ग समुव्वहई ॥ १०६ ॥
गब्भरसणुभावेण धम्मागमसवणदोहलो तीसे ।

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102 Hearing this, the king became delighted and pleased and with his body thrilled, he spoke in accordance with his understanding, as follows—

103 "Oh my queen! when nine months and seven days and a half more (of your pregnancy) are completed, you will get a son who will be endowed with many auspicious marks and virtues and who will be an eye for the (blind ignorant) world."

104 Hearing these words of the king that wife (of the king) became pleased and delighted at heart, and with the permission of the king, she went to her mansion.

105 Having completed the life of a god there (i. e., in the Mandara Vimana of the Mahāśukra heaven), the prince's soul entered into the womb of Kurma like a swan (entering) into a lake.

106 As a mine of jewels with a jewel or as a pearl shell with a pearl, so she displayed grandeur with that fœtus.

107 By virtue of the greatness of the fœtus and as a result of her auspicious merit, there was produced in her an

उपन्नो सुद्दपुण्णोदएण सोद्दग्गसपन्नो ॥ १०७ ॥
ता तेण नरवइणा छद्दसणनाइणो नयरमज्झे ।
सद्दाविया जणेहिं कुम्माए धम्मसवणकए ॥ १०८ ॥
ण्हाया कयबलिकम्मा कयकाउयमङ्गलाइविहिधम्मा ।
नियपुत्थयसजुत्ता सपत्ता रायभवणम्मि ॥ १०९ ॥
कयआसंसरदाणा नरवइणा दत्तमाणसमाणा ।
भद्दासणोवविट्ठा नियनियधम्मं पयासन्ति ॥ ११० ॥
इयरेसि दसणीण य धम्मं हिंसाइसजुअ सुणिउ ।
जिणधम्मरया देवी अइव खेय समावन्ना ॥ १११ ॥

यत —

" ददातु दान विदधातु मौन वेदादिक चापि विदाकरोतु ।

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anspicious pregnancy-desire to listen to Religion and Scriptures

108 Then the king called through his servants the exponents of the Six Systems of Philosophy in the city for delivering religious sermons to Kurma

109 After taking their bath offering oblations (to deities) performing rites which were wonderful and auspicious etcetera and taking their book with them (they) arrived at the royal mansion

110 Being given respect and honour by the king and after giving blessings and seating themselves on auspicious seats, they expounded their respective religion

111 The queen who was devoted to the religion of the Jina became very much grieved after listening to sermons of the *preachers of other religions* which were accompanied by injury to living beings and the like

For—

112 One may give charities or observe silence or even study the Vedas or always meditate on gods and the

देवादिकं ध्यानं तु तत्सर्वं न यद् दया निष्फलमेव सर्वम् ॥ ११२ ॥

न सा दीक्षा न सा भिक्षा न तद्दानं न तत्तपः ।

न तद् ध्यानं न तन्मौनं दया यत्र न विद्यते ॥ ११३ ॥

तो नरवइणा दुट्ठा जिणसासणसूरिणो महागुणिणो ।

जिणगमयत्तसारं धम्मसरूवं पयंसेन्ति ॥ ११४ ॥

तथा हि—

छज्जीवनिकायाणं परिपालणमेव सिज्झए धम्मो ।

जेण महव्वएसुं पढम पाणाइवायवयं ॥ ११५ ॥

उक्तं च दशवैकालिके—

तत्थिम पढमं ठाणं महावीरेण देसियं ।

अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो ॥ ११६ ॥

उपदेशमालायाम्—

छज्जीवनिकायदयाविवज्जिओ नेव दिक्खिओ न गिही ।

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like,—all (this) is good for nothing if there is no compassion."

113 "Where there is no compassion, there can be no initiation, no begging, no charity, no penance, no meditation, and no silence."

114 Then the king called the preceptors of the Jaina religion who expounded the religion, which was the essence of the principles of the doctrines preached by Jina.

115 "It is the protection of the six groups of living beings that alone constitutes religion. Therefore, the vow of abstinence from injury to living beings ranks first among the Great Vows."

And it is said in the Daśavaikālika—

116 "It has been instructed by Mahāvīra that this among them occupies the first place, namely, thorough abstinence from injury to living beings which is regarded as compassion towards all living beings."

(It is stated) in the Upadeśamālā—

जइधम्माओ चुक्को चुक्कइ गिहिदाणधम्माओ ॥ ११७ ॥

इअ मुणिवरवयणाइं सुणिउं घणगज्जिओवमाणाणि ।
देवीए मणमोरो परमसमुल्लासमावन्नो ॥ ११८ ॥

पडिपुण्णेसु दिणेसुं तत्तो संपुण्णदोहला देवी ।
पुत्तरयणं पसूआ सुहलग्गे वासरम्मि सुहे ॥ ११९ ॥

तत्र चावसरे—

तिह पसरइ तूर गुनअतन्त, गयणंगणि गज्जइ गहयरंत ।
वरमङ्गलभुंगलभेरिनाद, नच्चंति निपुणीइ नर निनाद ॥ १२० ॥
विद्दावलि पुट्टइं बन्दिवंद, चिरकाल चतुर नर नन्द पुन्द ।
वरकामिणि नचइ अइगुरम्मि, इय उच्छव हूओ पुत्तजम्मि ॥ १२१ ॥

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117. "One who is devoid of compassion towards the six groups of living beings is neither a monk nor a householder; (for) fallen from the duties of monkhood he (also) falls from the house-holder's duty of charity".

118. Hearing these words of the great sage which resembled the rumbling of clouds, the peacock (in the form) of the queen's mind became greatly delighted.

119. Then, when the days (of her pregnancy) were completed, the queen, whose pregnancy-desire was fully satisfied, delivered of an excellent son on an auspicious day and at an auspicious hour.

And on that occasion—

अम्मापिऊहि तस्स य धम्मस्सुयदोहलाणुसारेणं ।
नाम गुणाभिराम पइट्ठिअ धम्मदेवु त्ति ॥ १२२ ॥
उल्लावणेण कुम्मापुत्तु त्ति पइट्ठिअ अवरनाम ।
इय तस्स सत्थयाइ दुन्नि पसिद्धाइ नामाइ ॥ १२३ ॥
सो पञ्चहिं धाईहिं हत्था हत्थम्मि अङ्कओ अङ्के ।
गिण्हिज्जन्तो कुमरो सव्वेसिं वल्लहो जाओ ॥ १२४ ॥
बावत्तरिं कलाओ सयमेव अहिज्जए सबुद्धीए ।
अज्झावओ य नवरं सपत्तो तत्थ सक्खित्त ॥ १२५ ॥

किं तु—

पुव्वभवन्तरकयचेडब-धणुच्छालणाइकम्मवसा ।
सो वामणओ जाओ दुहत्थदेहप्पमाणधरो ॥ १२६ ॥
निरुवमरूवगुणेण तरुणीजणमाणसाणं मोहन्तो ।

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122 In accordance with the (mother's) pregnancy-desire to listen to religious discourses, his parents gave him the name of Dharmadeva which was charming on account of his virtues

123 By being addressed as Kummaputta, he received another name, thus both of his significant names are well-known

124 Being received from arm to arm and lap to lap by five nurses, the prince became dear to all

125 He studied the seventy-two arts by himself with his own (inherent) intelligence, and the teacher became a mere witness in this case

However—

126 In consequence of his act of binding and tossing up boys in his previous life, he became a dwarf having a bodily stature of two cubits (only)

127 Possessed of beauty and fortune, he gradually attained to youth, infatuating the minds of maids by his in-

सोहग्गभग्गजुत्ता कवेण सा जुव्वण पत्ता ॥ १२७ ॥
तारुण्णे सव्वेसिं विसयविगारा बहुप्पगारा वि ।
सो पुण विसयविरत्तो कुम्मापुत्तो मुणियतत्तो ॥ १२८ ॥
हरिहरबम्भाइसुरा विसएहिं वसीकया य सव्वे वि ।
धन्नो कुम्मापुत्तो विसया वि वसीकया जेण ॥ १२९ ॥
ज तेण पुव्वजम्मे सुचिरं परिपालिअ सुचारित्तं ।
त तस्स वि तारुण्णे विसयविरत्तत्तण जाय ॥ १३० ॥
अन्नदिणम्मि मुणीसरमु णिज्जमाण सुय सुणन्तस्स ।
कुमरस्स तस्स विमल जाईसरण समुप्पन्नं ॥ १३१ ॥
जाईसरणगुणण ससारासारय मुणन्तस्स ॥
खवगस्सेणिगयस्स वि सुक्कज्झाण पवन्नस्स ॥ १३२ ॥
झाणानलेण कम्मिन्धणनिवह दुस्सह दहन्तस्स ।

comparable beauty and virtues

128 In youth, everyone has excitements of various kinds caused by sensual objects, but Kummaputta who knew the reality of things was free from worldly attachments

129 Hari Hara, Brahma and other gods—all of them, fell victims to objects of senses, blessed was Kummaputta who subjugated even the objects of senses

130 As he had observed the excellent monkhood for a long time in his previous life, so (in this life) there arose in Kummaputta indifference to sensual objects even in youth

131 One day, while he was listening to a sermon being preached by the best of ascetics there arose in the prince a clear remembrance of his previous life

132 133 As he had realised the worthlessness of worldly life by virtue of the remembrance of his former life, as he was on the path of destroying Karma in succession, as he had resorted to the Sukla meditation and as he was burning the unbearable mass of fuel in the form of his Karma by the fire

केवलणाणमनन्तं समुज्जलं तस्स संजायं ॥ १३३ ॥
जइ ताव चारित्तमहं गहेमि ता मज्झ मायताय ण ।
मरणं हविज्ज नूणं सुयसोगवियोगदुहियाण ॥ १३४ ॥
तम्हा केवलकमलाकलिओ नियमायतायउवरोहा ।
चिट्ठइ चिरं घरे च्चिय स कुमारो भावचारित्तो ॥ १३५ ॥
कुम्मापुत्तसरिच्छो को पुत्तो मायतायपयभत्तो ।
जो केवली वि सघरे ठिओ चिरं तयणुकम्पाए ॥ १३६ ॥
कुम्मापुत्ता अन्नो को धन्नो जो समायतायाण ।
बोहत्थं नाणी वि हु घरे ठिओऽनायवित्तीए ॥ १३७ ॥
गिहवाससंठिअस्स वि कुम्मापुत्तस्स जं समुप्पन्नं ।
केवलनाणमणन्नं तं पुण भावस्स दुल्ललिअं ॥ १३८ ॥

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of his meditation, there arose in him infinite and resplendent omniscience

134 (He thought)—"If I accept monkhood, then certainly my parents will die, being afflicted by the grief for and separation from their son"

135 Therefore, although the lotus of omniscience was fully blown in him, the prince remained in his house for a long time by reason of the opposition of his parents, practising monkhood in spirit

136 What son is like Kummāputta devoted to the feet of his parents, who remained long in his house out of sympathy for them, although he was omniscient?

137 What person other that Kummāputta is blessed who, for the sake of enlightening his parents, remained in his house keeping unknown his condition (of monkhood in spirit) although he was *omniscient*?

138 That Kummāputta attained omniscience even while dwelling in his house, is the difficult working of the sincerity of heart

भावेण भरहचक्की तारिससुद्धन्तमज्झमल्लीणो ।
आयंसघरनिविट्ठो गिही वि सो केवली जाओ ॥ १३९ ॥
वंसग्गसमारूढो मुणिपवरे के वि दट्ठु विहरन्ते ।
गिहिवेसइलापुत्तो भावेणं केवली जाओ ॥ १४० ॥
आसाढभूइमुणिणो भरहेसरपिक्खणं कुणन्तस्स ।
उप्पन्नं गिहिणो वि हु भावेणं केवलं नाणं ॥ १४१ ॥
मेरुस्स सारिसवस्स य जइयमेत्तं च अन्तरं होइ ।
दव्वत्थयभावत्थयअन्तरं तत्तियं णेयं ॥ १४२
उक्कोसं दव्वत्थयं आराहिय जाइ अच्चुअं जाव ।
भावत्थएण पावइ अन्तमुहुत्तेण निव्वाणं ॥ १४३ ॥

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139. By virtue of purity of thought, the Sovereign king Bharata, who was engrossed in such a harem (as his was), attained omniscience when he was sitting in his mirror-house and even while he was a house-holder.

140. It was by virtue of purity of thought that the householder Ilāputra attained omniscience, while mounting on the top of a bamboo, by seeing certain prominent sages who were wandering (for alms).

141. On account of purity of thought, the sage Asādhabhūti attained omniscience even when he was a householder, while he was performing the dramatic representation of king Bharata.

142. It should be known that there is as much difference between the mental worship and the material worship, as there is between (the mountain) Meru and a mustard seed.

143. By resorting to the material worship one may go to the maximum extent of (the heaven) Achyuta; (while) by means of the mental worship one attains Absolution within a moment.

अह मणुयखित्तमज्झे महाविदेहा हवन्ति पञ्चेव ।
इक्किक्कम्मि विदेहे विजया बत्तीसबत्तीसं ॥ १४४ ॥
बत्तीसपञ्चगुणिया विजया य सयं हविज्ज सट्ठिजुअं ।
भरहेरवयक्खेत्ते सत्तरिसयं होइ तित्थाणं ॥ १४५ ॥
उक्कोसपए लब्भइ विहरन्तजिणाण तत्थ सत्तरिसयं ।
इय पासङ्गिअमुत्तं पयकन्तं त निसामेह ॥ १४६ ॥
तत्थ य महाविदेहे सुपसिद्धे मङ्गलावईविजए ।
नयरी य रयणसंचयनामा धणधन्नआभिरामा ॥ १४७ ॥
तीए देवाइच्चो चक्कधरो तेअविजियआइच्चो ।
चउसट्ठिसहस्सरमणीरमणो परिभुञ्जए रज्जं ॥ १४८ ॥

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144. In the region of human beings, there are only five *Mahāvidehas;* and in each *Videha,* there are thirty-two *Vijayas.*

145. By multiplying thirty-two by five, the (number of) *Vijayas* will be one hundred and sixty. (By adding to these the five) in each of the Bharata and the Airāvata regions, the (total number of) holy places will be one hundred and seventy.

146. In them (i. e., in all the holy places,) there will be found at the most one hundred and seventy Jinas, moving about (as there can be only one Jina at a time in each of the holy places). This has been said by the way: (now) listen to the subject matter in hand.

147. In (the holy place of) *Maṅgalāvatī Vijaya* which is (situated) in that *Mahāvideha,* there was a city named *Ratnasañchaya* which was charming on account of (abundance of) wealth and corn.

148. In it, the Sovereign King Devāditya, who surpassed the sun by his splendour and who was the lord of sixty-four thousand lovely ladies, ruled his kingdom

अन्नदिणे विहरन्तो जगदुत्तमनामधेयतित्थयरो ।
वरतरुअप्पहाण तीसुज्जाणे समोसरिओ ॥ १४९ ॥
वेमाणियजोइसवणभवणहि विनिम्मिअ समोसरण ।
रयणकणयरुप्पमयप्पागारतिगेण रमणिज्ज ॥ १५० ॥
सोऊण जिणागमण चक्की चक्को व्व दिणयरागमण ।
संतुट्ठमणो वन्दणकए समेओ सपरिवारो ॥ १५१ ॥
तिक्खुत्तो आयाहिणपयाहिणं करिय वन्दिय जिणिन्दं ।
जहजुग्गम्मि पएसे कयञ्जली एस उवविट्ठो ॥ १५२ ॥
तत्तो भविअजणाण भवसायरतारणिक्कतरणीए ।
धम्म कहइ पहू सो सुहासमाणीइ वाणीए ॥ १५३ ॥
भो भो सुणन्तु भविआ बहुमवि नीगोअमज्झओ जीवो ।

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149 One day, a Tirthakara named Jagaduttama, while moving about, arrived at that garden which was eminent by many excellent and choicest trees

150 The Vaimānika, Jyotisha, Vana and Bhavana (gods) constructed the Assembly Hall which was charming on account of the three ramparts made of jewels gold and silver respectively

151 Becoming delighted at heart on hearing of the arrival of the Jina—like a chakravāka bird on the rise of the sun—the Sovereign king proceeded with his attendants for paying obeisance to him

152 Moving thrice round the excellent Jina keeping him to the right, and bowing down to him, he sat at a proper place with folded hands

153 Then the (divine) Lord expounded religion to the meritorious persons, in words which were like nectar and which formed the only boat for crossing the ocean of wordly life —

154 " Hear, oh, faithful ones ! A living being included

निग्गन्तूण भवेहिं बहुएहिं लहइ मणुयत्तं ॥ १५४ ॥
मणुयत्ते वि हु लद्धे दुलहं पारिअ खित्तमारियं ।
उप्पज्जन्ति अणेगे अ दस्सुमिलक्खुयकुलेसु ॥ १५५ ॥
आयरिए खित्ते वि हु पत्ते पञ्चिन्दियत्तण दुलहं ।
पाएण को वि दीसइ नरो न रोगेण रहियतणू ॥ १५६ ॥
पत्ते वि पडुतणुत्ते दुलहो जिणधम्मसवणजोगो ।
गुरु गुणगुणिणो मुणिणो जेण न दीसन्ति सव्वत्थ ॥ १५७ ॥
लद्धम्मि धम्मसवणे दुलह जिणवयणरयणसद्दहणं ।
विसयकहापसत्तमणा घणो जणो दीसए जेण ॥ १५८ ॥
सद्दहणे भवेसु किरियाकरणं सुदुलहं भणियं ।
जम पमायसत्तू नर करन्ते पि वारेइ ॥ १५९ ॥

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in the *Nigoda*, getting out with great difficulty, obtains human birth after numerous existences

155 "Even when one gets human existence, one may (or may not) get (birth in) the region of the Āryas which is difficult to be obtained, for there are many who are born in the races of Dasyus and Mlechchhas

156 "Even when one gets the region of the Āryas, soundness of senses is difficult (to be obtained), (for) generally no man is seen whose body is free from disease'

157 "Even when one is endowed with soundness of the body, the opportunity of listening to the Faith of the Jina is rare for the preceptors who are ascetics possessing high qualities are not found everywhere"

158 "Even when one gets (an opportunity of) listening to Religion, faith in the precious words of the Jina is difficult (to be put), as the multitude of men is seen with their minds attached to talks about wordly affairs'

159 '(Even) when faith has been acquired, the performance of action is said to be very difficult, as the

यतः—

प्रमादः परमद्वेषी प्रमादः परमो रिपुः ।
प्रमादो मुक्तिपूर्दस्यु प्रमादो नरकायनम् ॥ १६० ॥
ते धन्ना कयपुण्णा जे णं लहिऊण सव्वसामग्गिं ।
चइय पमायं चारित्तपालगा जन्ति परमपयं ॥ १६१ ॥
इय सुणिय जिणुवएसं सम्मत्तं के वि के वि चारित्तं ।
भाविण देसविरइं पडिवन्ना के वि कयपुण्णा ॥ १६२ ॥

इत्यन्तरे—

कमलाभमरद्दोणादुमजीवा जे पुरा गया सुक्के ।
ते चविय भरहखित्ते वेयड्ढे खयरा जाया ॥ १६३ ॥
चउरो वि भुत्तभोगा चारणसमणन्तिए गहिवरणा ।

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enemy of Carelessness hinders a man who performs action."

For—

160 "Carelessness is the chief enemy, Carelessness is the worst opponent, Carelessness is a robber (on the path leading to) the town of Liberation, and Carelessness is the abode of hell"

161. "Blessed and meritorious are those observers of asceticism who having obtained all (necessary) materials and shaking off carelessness, attain to the Highest Position."

162. On hearing this sermon of the Jina, some accepted Faith and some monkhood, and some who were meritorious accepted (the five vows of) partial abstinence (from sins).

In the meanwhile—

163 The souls of Kamalā, Bhramara, Droṇa and Drumā that had formerly gone to (the heaven) Shukra, dropped down (from there) and were born as *Khecharas* on (the mountain) Vaitāḍhya in the continent of Bharata.

164 All the four, who had enjoyed pleasures and

तत्थव य सपत्ता जिणिन्दमभिवन्दिय निविट्ठा ॥ १६४ ॥
त दट्ठूण पुच्छइ चक्कधरो धम्मचक्किण नाह ।
भयव केऽमी चारणसमणा सुमणा कओ पत्ता ॥ १६५ ॥
ता जिणवरो पयपइ नरिन्द निसुणेहि चारणा एए ।
वेयड्ढभारहाओ समागया अम्ह नमणत्थं ॥ १६६ ॥
पुच्छेइ चक्कवट्टी भयवं वेयड्ढभरहवासम्मि ।
किं को वि अत्थि सपइ चक्की वा केवली वा वि? ॥ १६७ ॥
जपइ जिणो न संपइ भरहे नाणी नरिन्द चक्की वा ।
किं पुण कुम्मापुत्तो गिहवासे केवली अत्थि ॥ १६८ ॥
चक्कधरो पडिपुच्छइ भयवं किं केवली घरे वसइ ।
कहइ पहू नियअम्मापिउपडिबोहाय सो वसइ ॥ १६९ ॥

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who had (afterwards) *accepted monkhood from a Chārana* ascetic, arrived at that very place and took *their seats after* bowing down to the great Jina

165 Seeing them, the Sovereign king asked the sovereign Lord of Religion —"Divine sir, who are these good-minded *Charana* ascetics and whence have they come?"

166 Then the excellent Jina said—"These are *Charanas* who have come from (the mountain) Vaitadhya in Bharata for making obeisance to us"

* 167. Then the Sovereign king asked—' Divine sir, is there at present any sovereign king or an omniscient sage in the country of Bharata in which Vaitadhya is situated?'

168 The Jina said—"Oh king, there is neither an omniscient sage nor a sovereign king in Bharata at present, but Kummaputta is there who is omniscient though he is a householder"

169 The Sovereign king again inquired—"Divine sir, does an omniscient sage reside in his house?" The *divine* Lord told—'He resides (in his house) for the *enlightenment* of his mother and father'

पुच्छन्ति चारणा ते भयवं अम्हाण केवलं अत्थि ।
पहुणा कहिअं तुम्भ वि केवलं अत्थि अचिरेण ॥ १७० ॥
सामिय सिवगइगामिय अम्हाण केवल कया अत्थि ।
इय कहिए जगदुत्तमनामजिणिन्दो समुद्दिसइ ॥ १७१ ॥
जइया कुम्मापुत्तो तुम्हाण कहिस्सई सय चेव ।
महसुक्कमन्दरकह तइआ भे केवलं अत्थि ॥ १७२ ॥
इय सुणिय मुणियतत्ता तिगुत्तिगुत्ता जिण नमसित्ता ।
तस्स समीवे पत्ता चउरो चिट्ठन्त तुसिणीआ ॥ १७३ ॥
ते ताव तेण वुत्ता भद्दा तुज्झ जिणण नो कहिय ।
महसुक्के ज मन्दरविमाणसुक्ख समणुभूअ ॥ १७४ ॥
इय वयणसवणसंजायजाइसरणेण चारणा चउरो ।

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170 (Then) those *Charanas* asked—' Divine sir, shall we attain omniscience?' The divine Lord replied—" You too will attain omniscience very soon "

171 " Oh you divine Lord, who are going to the position of Eternal Bliss, when shall we attain omniscience? Thus being asked (again), the great Jina named Jagaduttama instructed (as follows) —

172 " You will attain omniscience at the time when Kummaputta will himself tell you the account of the Mandara (Vimāna) in the Mahaśukra (heaven)"

173 On hearing this, all the four–who had realised the Truth and who were guarding themselves in the observance of the Three Restraints–bowed down to the Jina and approached him (i e, Kummāputta) and stood silent

174 He then said to them— " Good sirs, the Jina has not narrated to you the happiness you enjoyed in the Mandara Vimana in (the heaven) Mahaśukra "

175 The four *Charanas*, in whom the remembrance of their previous lives was produced by hearing these words, entered, by virtue of their remembrance of their former existences on (the path of) destroying *Karma* in succession

संभरियपुव्वभवा ने खवयस्सेणिमारूढा ॥ १७५ ॥

क्षपकश्रेणिक्रमः पुनरयम्—

अण॰ मिच्छ मीस सम्मं अट्ठ नपुंसित्थिवेअ छक्कं च ।
पुमवेअं च खवेई कोहाईए य संजलणे ॥ १७६ ॥
गइआणुपुव्वि दो दो जाईनामं च जाव चउरिन्दी ।
आयावं उज्जोअं थावरनामं च सुहुमं च ॥ १७७ ॥
साहारणमपजत्तं निद्दानिद्दं च पयलपयलं च ।
थीणं खवेइ ताहे अवसेसं जं च अट्ठण्हं ॥ १७८ ॥
वीसमिऊण नियंठो दोहिं समएहिं केवले सेसे ।
पढमे निद्दं पयलं नामस्स इमाउ पयडीओ ॥ १७९ ॥
देवगइआणुपुव्वी विउव्विसंघयणपढमवज्जाइं ।

And the course of the destroyer of karma in succession is as follows—

176. He destroys (in order) the (passions called) *Anantānubandhi*, the karmic matter which causes false belief, the mixed karma which deludes the faith, the right faith, the eight (more passions), the neuter and the female inclinations, the group of six, the male inclination and anger etcetera belonging to the *Sañjvalana* group.

177–178. (Of the *nāmakarma*) he then destroys two varieties of the *gati* karma, two of the *ānupūrvi* karma, the *jāti* karma upto *chaturindriya*, the *ātapa* karma, the *udyota* karma, the *sthāvara* karma, *sūkṣma* karma, the *sādhāraṇa* karma, the *aparyāpta* karma, the *nidrānidrā* karma, the *prachalāprachala karma*, the *styānagṛddhi* karma, and whatever remains of the eight.

179-180. (Then) having taken rest and resuming again when there are (only) two moments remaining before he attains omniscience, in the first (*moment*) he exhausts *nidrā* and *prachalā* and the following varieties of *nāma* karma—*devagati*, *devānupūrvi*, *vaikriyaka* (*śarīra*), *samhananas*

अन्नयर सठाण तित्थयराहारनाम च ॥ १८० ॥
चरमे नाणावरण पञ्चविह दंसण चउविगप्प ।
पञ्चविहमन्तराय खवइत्ता केवली होइ ॥ १८१ ॥
इय खवयसेणिपत्ता समणा चउरो वि केवली जाया ।
त गन्तूण जिणन्ते केवलिपरिसाइ आसीणा ॥ १८२ ॥
तत्थुवविट्ठो इन्दो पुच्छइ जगदुत्तम जिणाधीस ।
सामिअ इमेहि तुब्भ न वन्दिया हेउणा केण ? ॥ १८३ ॥
कहइ पहू एएसिं कुम्मापुत्ताउ केवल जाय ।
एएण कारणेण एएहि न वन्दिया अम्हे ॥ १८४ ॥
पुच्छइ पुणो वि इन्दा कइया एसो महव्वई भावी ?
पहुणाइट्ठ सत्तमदिणस्स तइयम्मि पहरम्मि ॥ १८५ ॥
इय कहिऊण निउत्तो जगदुत्तमजिणवरो दिणयरो व्व ।

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excluding the first one of the *samsthana* karma *tirthankara* karma and *ahara karma*

181 In the last having exhausted the five fold *jnyanavarana* karma, the four fold *darśana* karma and the five-fold *antaraya* karma he becomes an omniscient

182 Having thus entered on (the path of) destroying Karma in succession all the four ascetics became endowed with omniscience and having approached the Jina, they seated themselves in the assembly of the omniscient

183 Indra who was sitting there asked Jagaduttama the great Jina — Divine Lord, for what reason is it that you have not been saluted by these (sages)?

184 The lord replied — 'They had their omniscience from Kummāputta, it is for this reason that we have not been saluted by them '

185 Indra again inquired — 'When will he (Kummāputta) accept the Great Vow? The Lord replied 'In the third part of the seventh day (he will do so)

186 Having told this, Jagaduttama, the excellent Jina

तमतिमिराणि हरन्तो विहरन्ते महियल जयइ ॥ १८६ ॥

तत्तो कुम्मापुत्तो गिहत्थवास विमुत्तु महसत्तो ।

गिण्हइ मुणिवरवेसं सविसेसं निज्जिअकिलेस ॥ १८७ ॥

सुरविहियकणयकमले अमले समलेवरहिअनियचित्तो ।

आसीणो सो केवलिपवरो धम्म परिकहेइ ॥ १८८ ॥

तथाहि—

दाणतवसीलभावणभेआ चउरो हवन्ति धम्मस्स ।

तेसु वि भावो परमो परमोसहमसुहकम्माण ॥ १८९ ॥

दाणाणमभयदाण नाणाण जहेव केवलं नाण ।

झाणाण सुक्कझाण तह भावो सव्वधम्मेसु ॥ १९० ॥

गिहवासे वि वसन्ता भव्वा पावन्ति केवल नाण ।

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returned, and like the sun dispelling darkness, he remained victorious on the surface of the earth removing ignorance

187 Then the high sould Kummaputta abandoned the householder's life and betook himself to the excellent state of asceticism in which worldly troubles are particularly vanquished

188 (Then) the excellent Omniscient seated himself on a stainless golden lotus made by gods and expounded the Religion, with his mind free from the taint of exertion

And thus (he preached)—

189 "The Religion has four divisions—charity, penance, character and purity of thought, even among them purity of thought is the best, being the most efficacious antidote against inauspicious deeds"

190 Just as the giving of security from fear is the best of (all) charities, omniscience of (the five kinds of) knowledges, the śukla meditation of all meditations, so purity of thought is the best of all religious practices

191 'By virtue of the excellent purity of thought,

भावेण मणहरेण इत्य य अम्हे उदाहरणं ॥ १९१ ॥
इय देसणं सुणित्ता अवगयतत्ता य मायपियरो वि ।
परिपालियचारित्ता वरसत्ता सुगइं पत्ता ॥ १९२ ॥
अन्ने वि बहुयभविया आयण्णिय केवलिस्स वयणाइं ।
सम्मत्तं च चरित्तं देसचरित्तं च पडिवन्ना ॥ १९३ ॥
इय बोहियबहुयनरो कुम्मापुत्तो स केवलिप्पवरो ।
केवलिपरियाय पालिऊण सुचिरं सिवं पत्तो ॥ १९४ ॥
कुम्मापुत्तचरित्तं वेरग्गकरं सुणेइ जो भविओ ।
सो सव्वपावरहिओ अणन्तसुहभायणं हवइ ॥ १९५
सिरिहेमविमलसुहगुरुसिरिजिणमाणिक्कसीसराएण ।
रइअं पगरणमेयं वाइज्जन्तं चिरं जयउ ॥ १९६ ॥

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the meritorious beings attain omniscience even while remaining as householders and we are an illustration in this respect'

192 Hearing this sermon, the parents too realised the Truth, and having observed monkhood and having excellent soul-development, they attained auspicious positions

193 On hearing this sermon of the omniscient sage, many other meritorious beings accepted Truth, many monkhood and many the partial observance of the vows

194 Thus the great omniscient sage Kummaputta enlightened many men, and having long observed the life of an omniscient sage, he (finally) attained Eternal Bliss

195 That faithful person who listens to the life of Kummāputta which produces aversion (for worldly life) becomes free from all sins and a recipient of infinite happiness

196 May this narrative—composed by the venerable Jinamanikya, the foremost pupil of the venarable and worthy preceptor Hemavimala,–for ever be victorious, being read

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NOTES

1 नमिऊण–नत्वा, a form of the Gerund of नम् (to salute, to bow to,) obtained by adding इऊण to the root वद्धमाण-वर्धमानम्, the acc sing of वद्धमाण, an epithet of महावीर, the last of the 24 तीर्थंकरs of the Jains असुरिन्द सुरिन्दपणयपयकमल=असुरेन्द्र+सुरेन्द्र+प्रणत+पदकमल, whose lotus like feet (पदकमल) are bowed down to (प्रणत) by the foremost of demons and gods (असुरेन्द्र सुरेन्द्र) कुम्मापुत्त चरित्त=कूर्मापुत्र + चरित्रम्, the story of कूर्मापुत्र, कूर्मापुत्र is the name of a prince who was named after his mother कूर्मा. वोच्छाम वक्ष्यामि, I shall narrate, वोच्छामि–Fut 1st pers sing derived from the corresponding Sanskrit form अह–Nom Sing of the pronoun अम्ह (अस्मद्), I समासेण समासेन, Inst Sing of समास, briefly, concisely, in short

2 रायगिहे राजगृहे, Loc Sing, of रायगिह, the name of a city वरनयरे-वर+नगरे, in the best (वर) of cities (नगर) नयरेहापत्तसयलपुरिसवरे नय+रेखा+प्राप्त+सकल+पुरुष+वर, having good people (पुरुषवर) who conducted them selves (प्राप्त) within the limit (रेखा) of law (नय), i e, having good people who were law abiding गुणसिलए–गुणशीलके, Loc Sing of गुणसिलअ, गुणशीलक is the name of a garden outside the city of राजगृह गुणनिलए= गुणनिलये, in the temple of गुण, गुण is the name of a यक्ष, a kind of demi-gods The temple is called गुणनिलय, being consecreted to him समोसढ-समवसृत, arrived वद्धमाण जिण=वर्धमान+जिन, the तीर्थङ्कर वर्धमान, i e, महावीर

3 देवेहि- देवै, Inst plu of दव a god समवसरण-the Assembly Hall of the तीर्थङ्कर The तीर्थङ्कर, after he has attained to a certain stage of spiritual development and before his final beatitude, moves from place to place delivering religious sermons, and the gods construct the Assembly Hall for his sermons wherever he goes This stanza describes the Assembly Hall. विहिअ-विहित made, constructed बहुपावकम्मओसरण= बहु+पाप+कर्म+अपसरण, which is the destroyer (अपसरण) of many (बहु) sinful (पाप) deeds (कर्म) Sinful deeds are expiated by mere presence in the Assembly Hall. मणिकणयरययसारप्पायारपहापरिप्फुरिअ-मणि+कनक+रजत+सार+प्राकार+प्रभा +परिस्फुरित,-brightened (परिस्फुरित) by the lustre (प्रभा) of the (three) ramparts (प्राकार) (constructed respectively) of jewels, gold and silver (मणि कनक-रजत) of the highest quality (सार)

4 तत्थ-तत्र, there निविट्ठ निविष्ट, seated वीर=a warrior, here वीर is used as an epithet of महावीर कणयसरीर= कनक+शरीर, the lustre of whose body (शरीर) resembled that of gold (कनक) समुद्दगभीर-समुद्र+गभीर, serene (गभीर) like the sea (समुद्र) दाणाइचउपयार-दानादि+चतुष्प्रकार), of four kinds (चतुष्प्रकार)-charity and others (दानादि) कहेइ= कथयति-present 3rd pers sing of कह (कथ), to tell, to preach धम्म-धर्म, religion परमरम्म-परम+रम्य, greatly (परम) delightful (रम्य)

5 दाणतवसीलभावणभेएहि-दान+तप +शील+भावन+भेदै, distinguished (भेदै) as charity (दान), penance (तप),

character (शील) and purity of thought (भावन) चउव्विह=चतुर्विध, fourfold, of four kinds हवइ-present 3rd pers sing of हव (भू) to be सव्वेसु तेसु-सर्वेषु तषु, of them all भाव, purity of thought, sincerity of heart, महप्पभाव=महा+प्रभाव, having great (महा) efficacy (प्रभाव) मुणेयव्व=(ज्ञातव्य), should be known or regarded, मुणेयव्व is a form of the potential pass participle obtained by adding इयव्व to the root मुण (to know)

6 भवुदहितरणी-भव+उदधि+तरणि , a boat (तरणि) for crossing the ocean (उदधि) of worldly existence (भव) सग्गापवग्गपुरसरणी-स्वर्ग + अपवर्ग + पुर+सरणि , a path (सरणि) to the towns (पुर) of Heaven (स्वर्ग) and Absolution (अपवर्ग) भविआण-Gen plu of भविअ (भव्य), a meritorious or fortunate being A " भव्य " person is one who has got merit (पुण्य) to his credit acquired in his former lives, by virtue of which he has become capable of higher spiritual attainments in his present life As opposed to " भव्य " the word " अभव्य " is applied to those unfortunate persons who have no such merit to their credit मणचिन्तिअअचिन्तामणी-मन + चिन्तित + अचिन्त्य + चिन्तामणि , the desire-yielding jewel (चिन्तामणि) which yields unattainable (अचिन्त्य) objects that are desired by the mind (मनश्चिन्तित)

7 अवगयतत्त=अवगत+तत्व, who knew or had realised (अवगत) the Truth अगहिअचरित=अगृहीत+चारित्र, without accepting (अगृहीत) monkhood (चारित्र) गिहवासे वि वसन्त=गृहवास अपि वसन्, even (अपि) by remaining in his house

(गृहवासं वसन्), i. e , even by following the life of a layman. संपत्त=संप्राप्त, obtained. केवल, perfect. नाण (ज्ञान), knowledge.

After this stanza, there follows a short prose passage taken almost verbatim from the Sūtra Literature. It describes Mahâvīra's seniormost disciple, Gautama, who is made to question his Master how *Kummaputta* attained perfect knowledge. by observing purity of thought without accepting monkhood, even while staying in his house. The narration that follows is put in the mouth of Mahâvīra, being a reply to Gautama's question. This device is employed to give the story a touch of sactity, authority and antiquity.

The language of this prose passage is अर्धमागधी; while the language of the remaining portion of the present work, excepting a few verses in संस्कृत and अपभ्रंश, is महाराष्ट्री.

एत्थंतरे=अत्रान्तरे in the meanwhile, then, at that time. इन्दभूई=इन्द्रभूतिः, name of the seniormost disciple of महावीर. नामं=नाम, named, by name. अणगार=अनगार, a person having no (अन्) house (अगार), i. e., a monk. भगवओ महावीरस्स= भगवतः महावीरस्य, of divine or revered (भगवतः) महावीर. भग means fortune, knowledge, glory, penance, etc. जेट्ठ= ज्येष्ठ, first, foremost or seniormost. अन्तेवासी=अन्तेवासिन्, disciple or pupil. गोयमगोत्त=गौतम+गोत्र, belonging to the family of गौतम समचउरंससरीर=सम+चतुरस्र+शरीर, whose bodily posture (शरीर) was symmetrical, i. e., it re-

presented four sides (चतुरस्र) which were equal (सम) This would occur, for instance when he sat in the पद्मासन posture वज्जरिसहनारायसंघयण=वज्र+ऋषभ+नाराच+संहनन, possessing that built of the body (संहनन) in which the joints of bones are fastened round (नाराच) by means of stripes of bones (ऋषभ) and which are held together at the sides with nails of bones (वज्र) The built of the body is divided into six kinds in Jain literature, the one referred to above being the strongest of them all कणगपुलगनिघसपम्हगोरे=कनक+पुलक+निकष+पद्म+गौर, (in complexion) as fair (गौर) as the lotus (पद्म) or as a streak (पुलक) of gold (कनक) on the touch stone (निकष) उग्गतवे, दित्ततवे, महातवे and घोरतवे, whose penance (तव=तपस्) was severe (उग्ग=उग्र), resplendent (दित्त=दीप्त) great (महा=महत्) and fierce (घोर) घोरतवस्सी=घोर+तपस्वी, one who practises penance (तपस्विन्) which is austere (घोर) घोरबम्भचेरवासी=घोर+ब्रह्मचर्यवासी one whose observance of celebacy (ब्रह्मचर्य) is austere उच्छूढसरीरे=उत्क्षिप्त+शरीर, who neglected (उत्क्षिप्त) his body (शरीर), i e, who was regardless of his bodily pleasures संखित्तविउलतेउलेस्से=संक्षिप्त + विपुल+तेजस् +लेश्य, possessing immense (विपुल) illuminating power (तेजोलेश्य) concentrated (संक्षिप्त) in his body. According to Jain Metaphysics the activities of body, mind or speech of a man produce certain particles of various colours from white to black Activities directed towards doing good acts produce white particles and those directed

towards doing bad acts produce black ones. These particles, which are called लेश्यास, colour the soul with their own colour. The activities of the former kind, which produce white particles, purify the soul and make it powerful. By reason of the severe austerities of इन्द्रभूति गौतम his soul was rendered powerful and lustrous, and this was reflected in his body. चउदसपुव्वी=चतुर्दश+पुर्वी, who had studies the 14 पूर्व Scriptures. पूर्वs were works of great antiquity and authority which formed the Jain Canon even before महावीर. They were 14 in number and are supposed to have been lost.

चउनाणोवगए=चतुर्ज्ञानोपगतः, who possessed (उपगत) the (first) four (चतुर्) (of the 5) kinds of knowledge (ज्ञान). The Jain Metaphysics divides knowledge into 5 kinds, viz,—

(1) मतिज्ञान, knowledge coming from the sense organs.

(2) श्रुतज्ञान, knowledge resulting from the study of the Scriptures.

(3) अवधिज्ञान, knowledge acquired without the help of the senses within a limited sphere.

(4) मनःपर्ययज्ञान, knowledge of the thoughts and feelings of others within a limited sphere.

(5) केवलज्ञान, infinite knowledge of the present, the past and the future.

पञ्चहिं अणगारसएहिंः=पञ्चभिः अनगारशतैः, by five (पञ्चभिः) hundred monks (अनगारशतैः). सद्धिं=सार्धम्, with. संपरिवुडः=

सं+परि+वृत, surrounded. छट्ठंछट्ठेणं=षष्ठषष्ठेन, by repeatedly observing the षष्ठ fast. The षष्ठ fast is so called because five successive meals are cut off and only the sixth meal is taken. अप्पाणं भावेमाणे=आत्मानं भावयन्, purifying (भावयन्) himself (or his soul-आत्मानम्). उट्ठाए उट्ठाइ=उत्थाय उत्तिष्ठति, having got up (उत्थाय) stands (उत्तिष्ठति), i. e., got up and stood तिक्खुत्तो=त्रिकृत्वः, thrice. आयाहिणपयाहिणा= आदक्षिण+प्रदक्षिणा, going round (a person or object) keeping (it) to one's right. आदक्षिणं means starting for the प्रदक्षिणा from the right side of the object, and प्रदक्षिणा means moving round the object keeping it to one's right. करेइ=करोति, present 3rd pers sing. of कर (कृ), to do. करित्ता=कृत्वा, Gerund of कर (कृ) to do वंदइ नमंसइ= वन्दते नमस्यति, bows to and salutes. वन्दित्ता and नमंसित्ता are the forms of the gerund of वन्द and नमंस respectively. एवं-thus. वयासी-an irregular form of the past tense of वय (वच् to speak) derived from Sk. and used to denote both sing. and plu numbers. भयवं-voc. sing. of भगवन्त, O divine Sir. के-Masc nom. sing. of the Interrogative pronoun क (किम्). नाम (*ind*)-when used with the interrogative pronoun नाम has the sense of 'possibly', 'I should like to know'. कहं=कथम्, how. गिहवासे वसन्तेण-see stanza 7. भावणं भावेमाणे=भावनं भावयता; भावन or भावना is the same thing as भाव, भावय् means to observe, to practise. अणन्त=अनन्त, infinite. अणुत्तर=अनुत्तर, unsurpassed. निव्वाघाय= निर्व्याघात, unobstructed. निरावरण-unvieled. कसिण=कृत्स्न, all, whole, complete. पडिपुण्ण=परिपूर्ण, full, complete. केवलवरणाण-

दसण=केवल+वर+ज्ञान+दर्शन, excellent (वर) Kevala knowledge (केवल+ज्ञान) and Faith (दर्शन) समुप्पाडिअ=समुत्पादित, acquired, obtained तए=तदा, then ण-an expletive समणे= श्रमण, a sage, an ascetic, a monk जायणगामिणी=योजन+गामिनी, reaching (गामिनी) to the extent of one योजन सुधासमाणी= सुधा+समाना, which was like (समाना) nectar (सुधा) वाणी= voice वागर-वि + आ + कृ, to explain, to propound, to narrate

8 ज=यद्, which (relative pronoun), its correlative is त (तद् that) पुच्छसि present 3rd pers sing of पुच्छ (प्रछ्=पृच्छ्, to ask) चरिअ=चरित, life, story अच्छरिअ= आश्चर्य, wonder, the noun is used here as an adjective and means 'wonderful' एगग्गमणो=एकाग्र+मना, with concentrated (एकाग्र) mind (मन), attentively, with attention होउ=infinitive of हो (भू) to become समग्ग=समग्र, all, whole, from beginning to end निसामेसु=निशामय, (Imper 2nd pers. sing of the causal of नि+शम्), listen to, hear

9 जम्बुद्दीव=जम्बुद्वीप, name of one of the continents into which the earth is divided according to Jain cosmology जम्बुद्वीप is again divided into 7 regions, one of which is named भरत दीव=द्वीप, continent भारहखित्त= भारत+क्षेत्र, the sacred region or country (क्षेत्र) of भरत मज्झयारम्मि-loc sing of मज्झयार (a देशी word) meaning centre, middle दुग्गमपुराभिहाण=दुर्गमपुर+अभिधान, दुर्गमपुर by name (अभिधान) जगप्पहाण=जगत्+प्रधान, prominent (प्रधान)

in the world (जगत्) पुर-town अत्थि=अस्ति, present 3rd pers sing of अस् to be

10 तत्थ=तत्र, there य=च, and दोणनरिन्द=द्रोण+नरेन्द, king (नरेन्द्र) द्रोण पयावलच्छीइ=प्रताप+लक्ष्म्या, by the glory (लक्ष्मी) of his valour (प्रताप) निज्जिअदिणिन्द=निर्जित+दिनेन्द्र, who had surpassed (निर्जित) the sun (दिनेन्द्र) निच्च=नित्यम्, always अरियणवज्ज=अरिजन+वर्जम्, without (वर्ज) enemies (अरिजन) पालइ=पालयति, protects निक्कण्टय=निष्कण्टक, free from (निस) trouble (कण्टक) रज्ज=राज्य, kingdom

11 तस्स=तस्य, masculine Gen Sing of the demonstrative pronoun त (तद्) पट्टराणिआ=पट्ट+राज्ञी, crowned (पट्ट) or senior queen (राज्ञी) जहा=यथा, just as Just as god शङ्कर (महादेव) and king वासुदेव had loving wives in उमा and रमा respectively, so king द्रोण had a loving wife and senior queen in द्रुमा (द्रुमा)

12 दुल्लहनामकुमारो=दुर्लभ+नाम+कुमार, a prince (कुमार) named (नाम) दुर्लभ सुकुमार=delicate रम्मरूवजियमार=रम्य+रूप+जित+मार, who excelled (जित) Cupid (मार) by his charming (रम्य) beauty (रूप) तेसिं सुओ त्थि=तयो सुत अस्ति, they (i e, king द्रोण and queen द्रुमा) had a son (सुत) तेसिं is Gen Plu of त (तद्) Amg has not the dual number for which the Plu is used गुणगणभण्डार=गुण+गण+भण्डार, a storehouse (भण्डार) of a number (गण) of virtues (गुण) बहुजणाधार=बहु+जन+आधार, a support (आधार) of many (बहु) people (जन)

13 नियजुव्वणरावमएण=निज+यौवन+राज्य+मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमर–a boy, a son, a prince पर–other. बहुकुमारे=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक–a ball इव–like गयणतले=गगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सया=सदा, always रमइ=रमते, takes delight in

14 अन्नदिणे=अन्य+दिने, one day, on a certain day तस्स पुरस्सुज्जाणे=तस्य पुरस्य+उद्याने, in a park or garden of that town दुग्गिलाहिहाण=दुर्गिल+अभिधान, दुर्गिल by name (अभिधान) सुगुरु सुलोयणनामा–a worthy preceptor (सुगुरु) named (नामा) सुलोचन समोसढ–see stanza 2 केवली–an omniscient sage, a sage endowed with the केवल knowledge एग=एक one

15 तत्थुज्जाणे=तत्र+उद्याने, there in the garden. जक्खिणि=यक्षिणी, a female यक्ष, यक्षs are a class of semi divine beings भद्दमुही नाम=भद्रमुखी नाम, भद्रमुखी by name निवसए=निवसति, resides, dwells बहुसालक्खवडद्दुमअहठियभवणम्मि= बहुशालाख्य+वटद्रुम+अध स्थित+भवने, in a mansion (भवने) situated under (अध स्थित) a banian tree (वटद्रुम) named बहुशाल (बहुशालाख्य) कयवासा=कृत+वासा, who had made (कृत) her residence (वास)

16. केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संसयहरण=संशय+हरण, who was a dispeller (हरण) of doubts (संशय) पणमिय=प्रणम्य, having bowed down to भत्तिभरेण=भक्ति+भरेण, with great (भर) devotion (भक्ति). पुच्छइ=पृच्छति, asks. एव thus

17 पुव्वभवे=पूर्व+भवे, in my former (पूर्व) existence (भव) हं=अहम्, I माणवई=मानवती, a proper noun माणवी=मानवी, a woman, the female of a human being (मानव) आसि-a form of the past tense of अस् (to be) used to denote all numbers and persons पाणपिया=प्राणप्रिया, beloved, as dear as life परिभुग्गा=परिभोग्या, wife, परिभोग्य literally means an object of enjoyment सुवेलवलधरसुर= a वेलधर god (सुर) सुवल (by name)

18 आउखए=आयु+क्षये, on the termination (क्षय) of my life (आयु) इत्थ=अत्र, here वण=वन, garden भद्दमुही नाम जक्खिणी जाया=भद्रमुखी नाम यक्षिणी जाता, I was born (जाता) as a यक्षिणी named (नाम) भद्रमुखी भत्ता=भर्ता, husband पुण=पुनर, again, but, however मज्झ=मम, my कहिं=कुत्र, where उप्पन्न=उत्पन्न, born नाह=नाथ, sir, my lord, (voc. sing) आइससु-Imper 2nd pers sing of आ+इस (आ+दिश्) to tell तओ=तत , then महुरवाणीए=मधुर+वाण्या, in sweet (मधुर) words (वाणी) भणइ=भणति, speaks.

19 भद्दे=भद्रे (voc sing), O fortunate (lady)! निसुणसु=नि+श्रुणु hear, listen to, (Imper. 2nd pers sing) नयरे इत्थेव=नगरे अत्र एव, in this very (अत्र एव) city (नगरे). दोणनरवइ=द्रोण+नरपति, king (नरपति) द्रोण सुओ=सुत , son तुज्झ=तव, your पिओ=प्रिय , husband, dear one सुदुलह=सु+दुर्लभ, very (सु) difficult to be obtained (दुर्लभ)

20 तं=तद्, that निसुणिय=नि+श्रुत्य, having heard. भद्दमुही=भद्रमुखी, having an auspicious (भद्र) face (मुख) The word भद्दमुहा occurs twice in this stanza, the first

13 णियजुव्वणरायमएण=निज+यौवन+राज्य+मदेन, elated by (मदेन) his (निज) youth (यौवन) and royalty (राज्य) कुमर–a boy, a son, a prince पर–other बहुकुमारे=बहु+कुमारान्, many (बहु) boys (कुमारान्) कन्दुक–a ball इव–like गयण तले=गगन+तले, in the sky उच्छालिन्तो=उत्+शालयन्, tossing up सया=सदा, always रमइ=रमते takes delight in

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16 केवलकमलाकलिय=केवल+कमल+आकलित, in whom the lotus (कमल) of omniscience (केवल) was fully blown (आकलित) संसयहरण=संशय+हरण, who was a dispeller (हरण) of doubts (संशय) पणमिय=प्रणम्य, having bowed down to भत्तिभरेण=भक्ति+भरेण, with great (भर) devotion (भक्ति). पुच्छइ=पृच्छति, asks. एव thus

the centre (मध्य) of the nether world (पाताल). पास=पश्य, to see. कणगमय=कनक+मय, golden, constructed or made of gold. सुरभवण=सुर+भवन, a celestial (सुर) mansion (भवन). अईव=अतीव, very much. रमणिज्ज=रमणीय, charming, beautiful. केरिस=कीदृश, of what sort or nature.

25. रयणमयथम्भपन्तीकन्तीभरभरिअभिन्तरपएस=रत्नमय+स्तम्भ+पङ्क्ति+कान्ती+भर+भरित+अभ्यन्तर+प्रदेश, its inner (अभ्यन्तर) region (प्रदेश) was filled (भरित) with a flood of light (कान्ती+भर) proceeding from rows (पङ्क्ति) of pillars (स्तम्भ) studded with precious stones (रत्नमय). मणिमयतोरणधोरणितरुणपहाकिरणकब्बुरिअ=मणिमय + तोरण+धोरणी+तरुण+प्रभा+किरण+कर्बुरित, it was varigated (कर्बुरित) with strong (तरुण) rays (किरण) of light (प्रभा) proceeding from rows (धोरणी) of jewelled (मणिमय) arches (तोरण).

26. मणिमयथम्भअहिट्ठिअपुत्तलिआकेलिखोभियजणोह = मणिमय+स्तम्भ + अधिष्ठित + पुत्रिका + केलि + क्षोभित + जनौघ, which excited (क्षोभित) crowds of people (जनौघ) by the sportive movements (केलि) of dolls (पुत्रिका) placed on (अधिष्ठित) pillars (स्तम्भ) studded with jewels (मणिमय) बहुभत्तिचित्तचित्तियगवक्खसंदोहकयसोह=बहु+भक्ति+चित्र+चित्रित+ गवाक्ष + संदोह+कृतशोभ, which was rendered beautiful (कृतशोभ) by numerous (संदोह) windows (गवाक्ष) decorated (चित्रित) with paintings of various kinds (बहु+भक्तिचित्र).

27. एयं=एतद् that अवलोइऊणं=अवलोक्य seeing. भुवणचित्तचुज्जकर=भुवन+चित्त+'चुज्ज'कर, which would excite wonder (चुज्जकर) in the mind (चित्त) of the (whole) world

qualifies the second which is a proper noun हिट्ठा=हृष्ट, delighted माणवईरूवधरा=मानवती + रूप+धरा, assuming (धरा) the form (रूप) of मानवती कुमरसमीवम्मि=कुमार + समीप, near (समीप) the boy (कुमार) संपत्ता=सम्प्राप्ता, arrived

21 दट्ठूण=दृष्ट्वा, seeing बहुकुमरच्छालणिक्कतल्लिच्छ=बहु+कुमार+उच्छालन+एक+तल्लिच्छ, solely (एक) engaged in (तल्लिच्छ) tossing up (उच्छालन) many (बहु) boys (कुमार) तल्लिच्छ is a देशी word having the sense of "engaged in" जपइ=जल्पति, speaks हसिऊण=हसित्वा, smiling किमिमिणा (किं+इमेण)=किं+अनेन, what is the use of this (अनेन) रङ्करमण–sport (रमण) of the wretched (रङ्क)

22 जइ ताव=यदि तावत्, if चित्त–mind विचित्तचित्तम्मि=विचित्र+चित्र, in strange (विचित्र) and wonderful (चित्र) things चवल होइ=चपल भवति, becomes (भवति) excited or agitated (चपल) ता–तावत्, then अणुधावसु=अनु+धाव, run (Imper 2nd Per Sing) वयण–वचन, word इण=इदम्, this सुणिय=श्रुत्वा, having heard

23 कन्न, Acc Sing of कन्ना (कन्या), a girl a maiden तव्वयणकुऊहलाकुलिअचित्ता=तद् + वचन + कुतूहल+ आकुलित+ चित्त, whose mind (चित्त) was excited (आकुलित) on account of the curiosity (कुतूहल) caused by her words (तद्+वचन) तप्पुरओ=तत्+पुरत, before (पुरत) him (तत्), in front of him धावन्ती running वि=अपि, even हु an indeclinable expressing certainty त नियवण नेइ=त निजवन नयति, led him to her garden

24 अहेपह=अध पथ, a path (पथ) lying under (अधस्) पायालमज्झमाणीओ=पाताल+मध्य+आनीत, was tsken (आनीत) to

the centre (मध्य) of the nether world (पाताल). पास=पश्य, to see. कणगमय=कनक+मय, golden, constructed or made of gold. सुरभवण=सुर+भवन, a celestial (सुर) mansion (भवन). अईव=अतीव, very much. रमणिज्ज=रमणीय, charming, beautiful. केरिस=कीदृश, of what sort or nature.

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27. एयं=एतद् that. अवलोइऊणं=अवलोक्य seeing. भुवणचित्तचुज्जकर=भुवन+चित्त+चुज्ज+कर, which would excite wonder (चुज्जकर) in the mind (चित्त) of the (whole) world

(भुवन) "चुज्ज" is a देशी word having the sense of आश्चर्य अइविम्हयमावन्ना=अतिविस्मय+आपन्न was struck (आपन्न) with great (अति) wonder (विस्मय) इय चिन्तिउ लग्गा=इति चिन्तयितु लग्न', became engaged (लग्न) in thinking (चिन्तयितु) thus (इति)

28 इन्दजाल=इन्द्रजाल a trick of magic सुमणम्मि=स्वप्ने in a dream दीसए=दृश्यते, is seen अहवा अथवा, or. अहय= अहम्, I नियनयरीओ=निज+नगर्या , from my (निज) city (नगरी)

29 सदेहाकुलिय = सदेह+आकुलित, excited (आकुलित) by doubts (सदेह ; विनिवेसिऊण=विनिवेश्य, having placed पल्लङ्क पर्यङ्क, couch, bed विन्नवइ=विज्ञापयति, implores, requests वतरवहू=व्यन्तर+वधू , the व्यतर lady (वधू) The यक्षिणी belonged to a class of semidivine beings called व्यन्तरs सामिअ, स्वामिन् (voc sing), my lord !

30 अज्ज=अद्य today मए=मया, by me मज्जुमए-voc sing of ऋजुमत्, straight-forward, simpleminded चिरेण कालेण=चिरेण कालेन, after a long time दिट्ठा सि=दृष्ट असि, you are seen (दृष्ट) सुरभिवणे-सुरभि+वने, in the fragrant (सुरभि) garden (वन) नियकज्जेण-निज+कार्येण, for my own (निज) purpose (कार्य तुम-त्वम् Nom sing of the 2nd person pronoun तुम्ह (युष्मद्) you

31 अज्ज=अद्य, today चिय=एव, only, verily, indeed मज्झ मणोमणोरह=मम मनोमनोरथ, the desire (मनोरथ) of my (मम) mind (मन) कप्पपायव=कल्पपादप, a desire-yielding tree फलिअ=फलित, has borne fruit ज=यत्, since सुकय-सुकयवसओ=सुकृत+सुकृत+वशात , on account of (वशात) the

merit (सुहत) of my good deeds (सुकृत) The first सुकृत means good deeds, and the second सुकृत means merit पुण्य, सुकृतसुकृत therefore means the merit (पुण्य) resulting from good deeds

32 The word वयण occurs twice in the first line of this stanza The first वयण (वचन) means words and the second वयण (वदन) means face इय वयण सोऊण=इति वचन श्रुत्वा, hearing (श्रुत्वा) these (इति) words (वचन) वयण ददठूण सुनयण तीसे=वदन दृष्ट्वा सुनयन तस्या, seeing (दृष्ट्वा) her (तस्या) face (वदन) with beautiful eyes (सुनयन) पुव्वभवस्स सिणेहो=पूर्वभवस्य स्नेह, his affection (स्नेह) for her in his former (पूर्व) life (भव) तस्स मणम्मि=तस्य मनसि, in his (तस्य) mind (मनसि) समुल्लसिअ=(सम्+उत्+लसित), arose, sprouted or shooted up

33 कत्थ वि एसा दिट्ठा=कुत्र अपि एषा दृष्टा, she (एषा) was seen (दृष्टा) somewhere (कुत्र अपि) पुव्वभवे परिचिया य=पूर्वभव परिचिता च, and (च) she was familiar (परिचिता) with me in my previous life (पूर्वभवे) इय ऊहापोहवसा=इति ऊहापोह+वशात्, as a result of (वशात्) this (इति) process of doubts and determination (ऊहापोह) जाईसरण=जाति+स्मरण, remembrance (स्मरण) of former life (जाति) समुप्पन=सम्+उत्पन्न was produced 'एयस्स' in the first line is to be construed with 'जाईसरण समुप्पन्न' in the second The process of ऊहापोह may be stated as follows — You happen to meet with a person in the street who greets you You cannot recognise him, but he seems to have been once familiar with you Then you try

to identify him and make a number of guesses as to who he should be The faces of many familiar persons appear before your mind's eye which you compare with the face that you actually see before your eyes This mental process is called ऊह Then after considering these guesses and excluding all but one of them you arrive at a certain conclusion or determination This mental process is called अपोह

34 तण=तेन नाऊण=ज्ञात्वा, having known पुव्वजम्म वुत्तन्तो=पूर्व+जन्म+वृत्तान्त, happenings (वृत्तान्त) in his former (पूर्व) life (जन्म) कहिआ=कथित, was narrated नियपियाइ पुरओ=निज+प्रियाया पुरत, to (पुरत) his (निज) beloved (प्रिय) समग्ग=समग्र, all, whole

35 तत्तो=तत, then नियसत्तिए=निज+शक्त्या, by means of her (निज) prowess (शक्त्या) असुभाण पुग्गलाण अवहरण= अशुभाना पुद्गलाना अपहरण, removing (अपहरण) of bad or inauspicious (अशुभ) particles or elements (पुद्गल) सुभपुग्गलपक्खेव-सुभ+पुद्गल+प्रक्षेप, putting (प्रक्षेप) auspicious (शुभ) particles (पुद्गल) करिंश is the past tense of कर (कृ) to do, and denotes all persons and numbers सुरी, feminine of सुर, a god, a divine being तस्सरीरम्मि=तच्छरीरे, in his (तद्) body (शरीर) A human being possesses in his body inauspicious and gross particles which make him unfit for the company of celestial beings. The lady therefore removed such particles from the body of the prince and replaced them with

auspicious and fine ones and thus made him fit for her company and enjoyment.

36 पुव्वभवन्तरभज्जा=पूर्व+भवान्तर+भार्या, the prince's wife (भार्या) in his previous life (पूर्वभवान्तर) लज्जाइ=लज्जादि, bashfulness (लज्जा) and the like (आदि) विमुत्तु=विमुच्य, having thrown aside, giving up भुजए=भुङ्क्ते, enjoys भोगे=भोगान्, pleasures एव thus विसयसुहाइ=विषय+सुखानि, pleasures (सुखानि) of senses (विषय) दुवि वि=द्वौ अपि, both of them विलम=वि+लम्, to enjoy, to play तत्य=तत्र, there ठिय=स्थित, staying, remaining

चतुर्विधभोगस्वरूप स्थानाङ्गप्युक्तम्=the nature (स्वरूप) of the four kinds (चतुर्विध) of co-habitation (भोग) is stated (उक्त) in स्थानाङ्ग also (अपि) स्थानाङ्ग is the third of the eleven अङ्ग Scriptures of the श्वेताम्बर Jain Canon चउहिं ठाणहिं=चतुर्भि स्थानै, at four places संवास=co habitation. पन्नत्ते=प्रज्ञप्त, expounded, stated, known त जहा=तद् यथा, it is thus (यथा) एग=एक, one देवीए सद्धिं=देव्या सार्धम् with (सार्धं) a goddess (देवी) संवासमधिगच्छेज्जा=संवास + अधिगच्छेत्, may co habit छवी=छवि, a male or female being whose bodily form is like a shadow-free from earthly elements As stated in stanza 35 above, the gross earthly elements in the prince's body being replaced by fine particles, he was made a छवि and rendered fit for co-habitation with the यक्षिणी इओ य=इत च, and (च) here (इत), on this side, on the other hand

37 अह = अथ, now, then अम्बापियरो = अम्बा+पितरौ, mother (अम्बा) and father (पितृ), parents पुत्तवियोगेण=

पुत्र + वियोगेन, by separation (वियोग) from their son (पुत्र), दुक्खिअ=दुःखित, distressed सव्वत्थ=सर्वत्र, everywhere, सोहः= शोधय, to search लहः=लभ्, to obtain सुद्धिमत्त = शुद्धि+मात्रम्, mere (मात्र) information (शुद्धि) 'तस्स' in the first line is also to be taken with सुद्धिमत्त in the second line

38 अवहरिअ=अपहृत, taken or carried away देवेहिं and नरेहिं are Inst plu of देव and नर respectively, and हि or हिं is the termination पाविज्जए=प्राप्यते, can be obtained, (Present pass 3rd pers sing of पाव obtained by adding इज्ज to the root) कहः=कथम्, how वत्थु=वस्तु, a thing जण=यत, since, because सत्ती=शक्ति power अन्तर difference गरुअ=गुरुक, great

39 पुट्ठ=पृष्ट, asked कहेह=कथयत, Imper 2nd pers plu of कह (कथ्) to tell, the plu is used for the sing अम्ह-our कत्थ=कुत्र, where गअ=गत, gone

40 पयपइ=प्रजल्पति, speaks सुणेह hear, Imper 2nd pers plu of सुण (श्रु) to hear सवण=श्रवण, ear सावहाणमणा, Nom plu of सावहाणमण (सावधान+मनस), with attentive (सावधान) mind (मनस्) वनरी=व्यन्तरा a female belonging to the व्यन्तर class of semi divine beings

41 अईव=अतीव, very much अच्छरियविम्हिय=आश्चर्य+विस्मित, struck with wonder जाय=जात become साहः=साधु to say, to speak अपवित्तनर=अपवित्र+नर, the impure (अपवित्र) man (नर) यदुक्तमागमे for (यत्) it is said (उक्त) in the Scriptures (आगम)

42 चत्तारि पश्च जोयणसयाइं=चतुः पञ्च योजनशतानि, four (चतुर्) or five ((पञ्च) hundred (शतानि) of yojanas (योजन) गंध= odour, smell मणुयलोगस्स=मनुज+लोकस्य, of the world (लोक) of human beings (मनुज) उड्ढं=ऊर्ध्वम् upwards वच=व्रज्, to go इ-a particle having the meaning of ननु, indeed, verily, surely आयन्ति present 3rd per. plu of आ+या to come

43 पवसु जिनकल्लाणसु=on the occasions of the five auspicious functions (कल्याणेषु) connected with the life of जिन or तीर्थंकर The events in the life of जिन which are thus celebrated are —his conception, his birth, his renunciation of worldly life, his attainment of perfect knowledge and his Liberation,-which are respectively called गर्भकल्याण, जन्मकल्याण, दीक्षाकल्याण, केवलज्ञानकल्याण and मोक्षकल्याण महरिसितवाणुभावाओ=महर्षि + तप + अनुभवत, on account of the power (अनुभावत) of penance (तप) of great (महा) ascetics (ऋषि) नेह=स्नेह, affection.

44 ता=तत then तीसे=तस्या, her, i e, of the रुक्मिणी जम्मतरसिणेह इ=जन्मान्तर+स्नेहादि, her affection (for the prince) and the like (स्नेहादि) in her previous life (जन्मान्तर) बिन्ति present 3rd pers plu of बे (ब्रू) to speak तओ=ततः then सामिय=स्वामिन्, my lord, divine sir. अइबलिअ=अति+बलिक, very powerful कम्मपरिणाम=कर्म+परिणाम, the effect (परिणाम) of (one's) deeds (कर्म)

45 कया वि=कदा अपि, at any time होहो=भविष्यति, [Future 3rd pers sing of हो (भू) to be, to become] कुमारसगम union (सगम) with our son (कुमार) कह वि=कथ

अपि, some how, by any means तेगुत्त=तेन+उक्तम्, he (the sage) spoke (उक्तम्) पुण जयेह वयमागमिस्सामो=पुनर् यदा इह वय आगमिष्याम, when (यदा) we (वय) shall come (आगमिष्याम) here (इह) again (पुनर्)

46 सबन्ध-narration, account सुणिउ=श्रुत्वा, having heard सावग = सविग्न, disgusted (with worldly life) कुमरमायपियरो=कुमार+मातापितरौ, the parents of the prince लहुपुत्त=लघु+पुत्र, younger (लघु) son (पुत्र), 'लहुपुत्त' is Acc sing, the case termination 'म्' being omitted for the sake of metre रज्जे ठविय=राज्ये स्थापयित्वा, having placed (स्थापयित्वा) on the throne (राज्ये), राज्य literally means kingdom तयंतिए=तदन्तिके in his (तद्) presence (अन्तिके) i e, at the hands of the ascetic चरणमावन्ना=चरण आपन्नौ, got or accepted (आपन्न) monkhood (चरण)

47 दुक्करतवचरणपरा=दुष्कर+तपश्चरण+परौ, intent on (पर) practising (चरण) severe (दुष्कर) penance (तप) परायणा दोसवज्जियाहारे=परायणौ दोष+वर्जित+आहारे, given to (परायणौ) taking food (आहार) which was free from (वर्जित) faults (दोष) निरसङ्गरागचित्ता=नि सङ्ग+राग+चित्तौ with their minds (चित्त) free from (नि) attachment (सङ्ग) and passions (राग) तिगुत्तिगुत्ता=त्रिगुप्ति+गुप्तौ, guarding themselves (गुप्तौ) in the observance of the Three Restraints (त्रिगुप्ति) The three restraints consist in controlling one's body, mind and speech in order to guard them against sin, and are called कायगुप्ति, मनोगुप्ति and वचनगुप्ति विहर=वि+हृ, to roam, to wander, to move from place to place.

48 अन्नदिने=अन्य+दिने, on a certain (अन्य) day (दिने) गामाणुग्गाम=ग्राम+अनुग्रामम्, from village to village सो नाणी= स ज्ञानी, that sage who was omniscient (ज्ञानी) तेहिं सजुत्तो=ताभ्यां सयुक्त, accompanied by (सयुक्त) them (ताभ्याम्), i e, the parents of the price who had accepted the order of monks

49 अवहिणा=अवधिना, by means of her अवधि knowledge For kinds of knowledge, see notes page 60 आउ=आयुस्, life वियाणिउ=विज्ञाय, knowing थोव=स्तोक, short कयजली=कृत+अजलि, with folded hands भत्तिजुत्ता=भक्ति+सयुक्ता, with devotion (भक्ति)

50 जीविय=जीवित, life अप्प=अल्प, short तीरिज्जए= तीर्यिष्यते, (Passive 3rd pers sing of the causal of तीर् to be able), it is possible अभिवड्ढेउ=अभिवर्धयितुम्, to prolong, to lengthen कहइ=कथयति tells केवलकलियत्थ-वित्थारो=केवल+कलित+अर्थ+विस्तार, who knew (कलित) by means of his omniscience (केवल) all things (अर्थ) in their details (विस्तार)

51 तित्थयर=तीर्थंकर, a sanctified propounder or founder of the Jain Faith, one who establishes the order of 'four', viz, monks, nuns, laymen and laywomen गणहर=गणधर, Principal disciple of the तीर्थंकर the head of the order of monks चक्कधर=चक्रधर चक्रधरs, बलदेवs and वासुदेवs are great personages in Jain mythology चक्रधरs are sovereign kings or Emperors and वासुदेवs are semi sovereign kings अइबलिणो=अति+बलिन, very (अति) powerful (बलिन) न सक्का=न शक्ता, were not

able काउ आउस्स सधाण=कर्तुम् आयुष सधान, to join together (सधान कर्तुं) (the pieces of) life (आयुष), i e, to prolong life

53 विसण्णचित्ता=विषण्ण+चित्ता, with a dejected (विषण्ण) heart (चित्ता) पणट्ठसव्वस्ससत्थ व्व=प्रनष्ट+सर्वस्व+सार्थ इव, like (इव) a company of merchants (सार्थ) who have lost (प्रनष्ट) all their possessions (सर्वस्व)

54 दिट्ठा=दृष्टा, was seen पुट्ठा=पृष्टा, was asked सुकोमलेहिं वयणेहिं=सुकोमलै वचनै, with tender words सामिणि=स्वामिनि (voc sing), O my mistress ! मण=मनस्, mind हेउणा केण=हेतुना केन, for what (केन) reason (हेतुना)

55 दूहविआ=दु खापिता, troubled, distressed माणिआ=मानिता, obeyed, respected आणा=आज्ञा, order मह अवराहेण=मम अपराधेन, by reason of my fault (अपराध) कुप्पसन्ना=कुप्रसन्ना, displeased

56 अकहन्ती=अकथयन्ती, not telling or speaking वहन्ती carrying महाविसायभर=महा+विषाद+भर, a heavy (महा) weight (भर) of distress (विषाद) निब्बन्धे=निर्बन्ध (Loc used for Abl), with persistence or pressure वुत्तन्त=वृत्तान्त, story, narration सयल=सकल, all, whole

57 तुह जीवियमप्पमेव नाऊण=तव जीवित अल्पमेव ज्ञात्वा, knowing (ज्ञात्वा) that (the remaining period of) your life (तव जीवित) was short (अल्प एव) आउसरूव=आयु + स्वरूपम्, the nature (स्वरूप) of life (आयुस्) पास=पार्श्व, vicinity, presence.

58 दुक्खसल्लियसरीरा=दुःख + शल्यित+शरीरा, having her body (शरीर) afflicted (शल्यित) with pain (दुःख) विहि विलसिअम्मि वक्के=विधि+विलसित वक्रे, when the working (विलसित) of fate (विधि) is crooked (वक्र) सहिस्सामि=सहिष्ये, I shall bear

59 खेअं मा कुणसु=खेदं मा कुरुष्व, do not give place to grief (खेद). कुणसु is Imper 2nd pers sing of कुण (कृ) to do हिअयमज्झम्मि=हृदय+मध्ये, in (मध्य) your heart (हृदय) जलबिन्दुचवले जीविअम्मि=जलबिन्दु+चपले जीविते, when the life (जीवित) is as evanescent (चपल) as a drop (बिन्दु) of water (जल) को मण्णइ थिरत्तं=कः मन्यते स्थिरत्वं, who (कः) can think of (मन्यते) permanence (स्थिरत्वम्)

60 जइ मज्झुवरि सिणेहं धारेसि=यदि मदुपरि स्नेहं धारयसि, if (यदि) you bear (धारयसि) affection (स्नेह) towards me (मदुपरि) पाणपिए=प्राणप्रिये O my beloved, beloved of my heart मं मुञ्चसु=मां मुञ्च, leave me अप्पणो=आत्मन, one's own कज्जं=कार्यम्, duty

61 तीए=तया, by her ससत्तीए=स्व+शक्त्या, by means of her (स्व) prowess (शक्त्या) पाविओ+प्रापित, was conveyed or conducted अभिवन्दिऊण=अभिवन्द्य, having bowed to जहारिहं ठाणं आसीणो=यथार्हं स्थानं आसीन, seated himself (आसीन) on a seat (स्थान) which befitted him (यथार्हम्)

62 चिरेण—after a long time अवलोइऊण=अवलोक्य, seeing अहिरोइउं पवत्ता=अभिरोदितुं प्रवृत्तौ, began (प्रवृत्तौ) to weep (अभिरोदितुम्) ठिया—(stanza 36) मायतायमुणी=मातृतात + मुनी, the prince's mother (मातृ) and father (तात) who had become ascetics (मुनी).

63 अयाणन्तो=अजानन्, not knowing. समहिअं=समधिक (and), very much, expressly समाइट्ठा=समादिष्ट, told, ordered इह समासीणा=इह समासीनौ, sitting (समासीनौ) here (इह)

64 पहु=प्रभो, my lord, divine sir! वयग्गहो=व्रतग्रह, acceptance (ग्रह) of the vow (व्रत) of monkhood. पुत्तवियोगाइकारण=पुत्रवियोगादिकारणम् the cause (कारण), viz, the separation (वियोग) from the son (पुत्र) and the like (आदि) कहिअं=कथित, was told

65 मोरो=मयूर, a peacock जह=यथा, just as जलधर= a cloud पलोएउ=प्रलोक्य, having seen चकोर the चकोर bird चन्द=चन्द्र, the moon चक्को=चक्र, the चक्रवाक bird चण्डभाणु=चण्डभानु, the sun

66 वच्छो=वत्स, a calf The word 'सुरभि' occurs thrice in this stanza The first सुरभि means "a cow", the second means 'fragrant" and the third means "the season of spring" कलकण्ठ-the cuckoo bird सजायो= सजात, became सतुट्ठ=सतुष्ट, pleased, delighted हरिसवसुल्लसिअरोमचा=हर्ष+वश+उल्लसित+रोमाञ्च, thrilled (उल्लसितरोमाञ्च) on account of (वश) delight (हर्ष)

67 कण्ठ-neck विलग्गिऊण=विलग्य, clinging रोयन्ता= रुदन्, weeping निवारिअ=निवारित, warded off, restrained

68 नियवत्थअञ्चलेहिं=निज+वस्त्र+अञ्चलै, with the skirts (अञ्चलै) of her garment (निजवस्त्र) कुमारनयणाणि=कुमार+ नयने, the eyes (नयने) of the prince असुभरिय=अश्रु+भरित, filled (भरित) with tears (अश्रु) विलुहइ=विरूक्षयति, wipes off अहो महामोहदुल्ललिअं=अहो महामोह+दुर्ललितम्–Oh, how wonder

ful is the wicked play (दुर्ललित) of the great Delusion (महामोह) Attachment to worldly life is a delusion; and one has to renounce it completely for the realisation of the Truth. 'अहो' is an interjection expressing surprise or wonder.

69. नियमायतायदंसणसमुउभन्तप्पमोयमरभरिय=निज + मातृतात + दर्शन+समुद्गत+प्रमोद+भर+भरित, filled with (भरित) great (भर) and beaming (समुद्गत) joy (प्रमोद) at the sight (दर्शन) of his parents (निज+मातृतात) समासे=सकाशे, near, in the presence of. विणिवेसए=विनिवेशयति, places, leaves.

70. अह=अथ, then. उवयारकारण=उपकार+कारण, cause (कारण) of obligation (उपकार). कुण=कृ, to do. धम्मदेसण=धर्म+देशना, a religious sermon (देशना) समए=समये, on that occasion अमयरसमारणीसरिस = अमृत+रस + सारणी + सदृश, which was like (सदृश) a current (सारणी) of nectar (अमृत)

71. भविअ=भव्य, (see notes stanza 6) मणुअभव= मनुज+भव, birth (भव) as a human being (मनुज). लद्धिउं= लब्ध्वा, having obtained. धम्मपमायमायरइ=धर्म + प्रमाद आचरति, commits (आचरति) mistakes (प्रमाद) in the practice of religion (धर्म) लद्ध=लब्ध, obtained रयण=रत्न, jewel. रयणायर=रत्नाकर, the sea. गमइ=गमयति, throws. तथा हि-for instance.

72. नयरपवरे=नगर+प्रवरे, in an excellent (प्रवर) city (नगर) कलाकुसलवाणिओ=कला+कुशल+वाणिज, a merchant (वाणिज) who was proficient (कुशल) in fine arts (कला) को वि=कः अपि, a certain. रयणपरिक्खगन्थ=रत्न+परीक्षा+ग्रन्थ, a treatise

(ग्रन्थ) on the testing (परीक्षा) of jewels (रत्न) गुरूण पासम्मि=गुरूणां पार्श्वे, from a tutor. अब्भसः=अभि+अस्, to study

73 Stanza 73 enumerates 10 kinds of jewels, They are – सागन्धअ (सौगन्धिक), कक्केयण (कर्केतन), मरगय (मरकत), गोमेअ (गोमेद), इन्दनाल (इन्द्रनील), जलकन्त (जलकान्त), सूरकन्तय (सूर्यकान्त क), मसारगल, अङ्क and फलिह (स्फटिक)

74 इच्चाइयरयणाण=इति+आदिक+रत्नानाम्, of these and other (इत्यादिक) jewels (रत्नानाम्) लक्खणगुणवण्णनामगोत्ताइ= लक्षण+गुण+वर्ण+नाम+गोत्राणि=distinguishing marks (लक्षण) qualities (गुण) colours (वर्ण), names (नाम) and species (गोत्राणि) वियाणइ=विजानाति, knows वियक्खण=विचक्षण, learned, expert, skillful

75 अन्नया=अन्यदा, once on a certain occasion विचिन्तइ=विचिन्तयति, thinks, contemplates अवर=अपर, other मणीण सिरोमणी=मणीना शिरोमणि, the crest-jewel of all jewells चिन्तियत्थकर=चिन्तित+अर्थ+कर, which yields (कर) desired (चिन्तित) objects (अर्थ)

76 कए=कृते, for the sake of खणइ=खनति, digs खाणी=(खनि-नी f), mine णेगठाणेसु=अनेक+स्थानेषु, at many places तह वि=तथा अपि, but, still न पत्ता=न प्राप्त, was not obtained विविह=विविध, various manifold, diverse उवाय करेण=उपाय+करण, employment (करण) of means (उपाय)

77 भणिअ=भणित spoken वच्चसु-Imper 2nd per sing of वच्च having the sense of व्रज् to go वहण=वहन, vehicle, boat चाडिऊण-gerund of चड, a देशी word meaning "to climb" रयणदीव=रत्नद्वीप, the Island of Gems आसापूरी=आशापूरा, the name of the goddess कुणिय=

वांच्छतम्, desired object दाही=दास्यति, Future 2nd pers sing of दा to give

78. सपत्त-सप्राप्त, arrived एक्कवीस=एकविंशति, twenty-one खवण-क्षपण, क्षपण literally means "destroying" Here it means "a fast," for fasts are observed in order to destroy one's कर्म आराह=(आराध् 5, 10 p), to propitiate, to please, to worship

79 भो-a vocative particle, 'oh' भद्द=भद्र, good, blessed केण कज्जण=कन कार्येण, with what object (कार्य) अज्ज=अद्य today तए-त्वया, by you उज्जम=उद्यम, effort

80 नदिन=न + अस्ति तुह=तव your सम्मकर = शर्म + कर, conductive (कर) to happiness (शर्म) जेण-येन, Inst sing of the relative pronoun ज (यद्) by reason of which, for, because अप्पिज्ज=अर्पयन्ति, give, bestow on धण=धन, wealth कम्माणुसारेण=कर्म+अनुसारण, according to (अनुसारेण) one's deeds (कर्म)

81 हवेइ-Present 3rd pers sing of हव (भू) 'to be' तुज्झ=तव, the Gen is used for the Acc कास=कस्मात्, whyfor सव-to serve, to worship देसु-Imper 2nd pers sing of दा 'to give' पच्छा=पश्चात् afterwards ज होउ त होउ=यद् भवतु तद् भवतु, let that happen (तद् भवतु) which must happen (यद् भवतु)

82 दत्त-was given नियगिहगमणत्थ=निज+गृह+गमन+अर्थम् for (अर्थम्) going (गमन) to his (निज) house (गृह) पहुट्ठ=प्रहृष्ट, delighted

83 पोअ=पोत, ship boat पएस-प्रदेश, portion, region, place निविट्ठ निविष्ट, seated जा=यावत्, while, when, by

the time जलहिमज्झ=जलाध+मध्य, the middle (मध्य) of the ocean (जलधि) आयाओ=आयात, arrived, reached ताव=तावत्, then पुव्वदिसाए=पुर्वदिशायाम्, on the eastern (पूर्व) horizon (दिशायाम्) समुग्गअ=समुद्गत, arose पुण्णिमाचन्दो=पूर्णिमा+चन्द्र, the full moon

84 तेअ=तेज lustre अहिअ=अधिक, greater, more अहवा=अथवा, or मयक=मृगाङ्क, the deer spoted one, i e, the moon

85 चिन्तिऊण=चिन्तइत्वा, thinking नियकरतले=निज+कर+तले, on the palm (तल) of his (निज) hand (कर) गहेऊण=गृहीत्वा, taking नियदिट्ठाए=निज+दृष्टया, with his eyes निरिक्खइ=निरीक्षत, sees, observes पुणो पुणो=पुन पुन, again and again इन्दु–the moon

86 अभग्ग=अभाग्य, ill luck, misfortune पएसा–Abl sing अइसुकुमार=अति+सुकुमार, very (अति) delicate (सुकुमार) उराल=उदार, great, precious, illustrious पाडय=पतित, dropped, fell

87 बहु–much साहन्तेण–शाधयता searching लब्भइ–present passive 3rd pers sing of लभ 'to obtain' सयल=सकल, all

88 मणुयत्त=मनुजत्व, hum in existence बहुविहभवभमणसएहि=बहुविध+भव+भ्रमण+शतै, after hundreds (शतै) of wanderings (भ्रमण) in existences (भव) of various kinds (बहुविध) कहकह वि–कथ कथ अपि, some how, with difficulty खणमित्तण=क्षणमात्रेण in a moment हारइ=हारयति loses पमायभरपरवसो=प्रमाद+भर+परवश, being subject to (परवश) excessive carelessness (प्रमाद+भर) जावो=जीव, a living being

89 धन्न=धन्य, blessed, fortunate कयपुण्ण=कृत+पुण्य, meritorious जिणधम्म=जिन+धर्म, the religion (धम) preached by the Jina धारिन्ति=धारयन्ति, bear, hold सहल=सफल, fruitful, successful, accomplished सलहिजए=श्लाघ्यते, is praised लोए=लोके, in the world

90 सुणेउ=श्रुत्वा, having heard सम्मत्त=सम्यक्त्वम्, the faith पडिवन्न=प्रतिपन्न, accepted चारित्त=चारित्र, monk hood. गुरुअ=गुरुक, great, hard to practise गुरुअन्तिए=गुर्वन्तिक, from the preceptor, at the hands of the preceptor गहिअ–गृहीत, accepted

91 थेर=स्थविर, an ascetic पयमूले=पदमूले, at the feet of चउदसपुव्वा–see Notes page 60 अहिज्जइ=अधीत, studies दुक्करतवचरणपरो=दुष्कर+तपश्चरण+पर, given to (पर) practising (चरण) austere (दुष्कर) penance (तप) सम–with

92 तिण्णि वि–all the three, viz, the prince and his parents पालिऊण=पालयित्वा (Gerund of the causal of पा to protect), having observed or practised महसुक्क=महाशुक, name of a heaven in Jain cosmology मन्दरविमाण= मन्दरविमान, name of a part of the महाशुक heaven where all the three were born सुरलोअ=सुरलोक, the world of gods उववन्न=उपपन्न, born, produced

93 चइउ=च्युत्वा, dropping down from वेसालीए= वैशाल्याम् (loc sing), in (the city of) वैशाली अमरभुवइ= अमर+भूपति, king (भूपति) named अमर भज्जा=भार्या, wife सच्चसीलधरा=सत्य+शील+धरा, possessing (धरा) truth (सत्य) and character (शील)

94 दुवे वि-both of them गहियजिणधम्म=गृहीत+जिनधर्म, having followed or accepted (गृहीत) the religion of the Jina (जिनधर्म) अन्तसुहज्झवसाया=अन्त+शुभ+अध्यवसायौ, having auspicious (शुभ) mental condition (अध्यवसाय) at the time of death (अन्त) तत्थेव=तत्र एव, in that very place, i e, the मन्दरविमान of the महाशुक्र heaven

95 वरनयरयन्तमन्दिर=वर+नय+रत्न+मन्दिर, a glorious (रत्न) abode (मन्दिर) of excellent (वर) justice (नय) धणधन्नाइसमिद्ध=धन+धान्यादि+समृद्ध, rich in (समृद्ध) wealth (धन), corn and the like (धान्यादि) सुपसिद्ध=सुप्रसिद्ध, well known

96 राया=राजा, a king सिंहुव्व=सिंह इव, like a lion अरिकरिविणासे=अरि+करी+विनाशे, in the destruction (विनाशे) of elephants (करी) in the form of enemies (अरि) नामेण जस्स=नाम्ना यस्य, at the mere utterance of whose name समरगण=समराङ्गण, battlefield भज्जइ=भज्यते, was put to flight सुहडकोडी=सुभट+कोटी, a host (कोटी) of good (सु) warriors (भट) कोटि टी means a crore, here it denotes simply a great number

97 देवी-the word occurs twice in the stanza, the first देवी means 'a queen' and the second means 'a goddess' रूवसंपया=रूप+संपदा, in the wealth (संपदा) of beauty (रूप) विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया=विनय+विवेक+विचार+प्रमुख+गुण+आभरण+परिकलिता-endowed with (परिकलिता) the ornaments (आभरण) of virtues (गुण), prominent (प्रमुख) among them being modesty (विनय), discrimination (विवेक) and prudence (विचार)

98 विसयसुहं भुंजमाणाण ताणं=विषयसुखं भुञ्जानयोः तयोः, of the two (तयोः) who enjoyed (भुञ्जानयोः) pleasures of senses (विषयसुखम्) सुहभोग=सौख्येन, with happiness. सुरिंदसईणं=सुरेन्द्रशच्योः, of the lord of gods (सुरेन्द्र) and शचि (his beloved) वम्महरईण=मन्मथरत्योः, of Cupid (मन्मथ) and रति (his beloved)

99. सयणिज्ज=शयनीय, bed सुत्तजागरिया=सुप्त+जागरिता, asleep and awake, i e, half asleep मणहरण=मनोहरण, charming पिच्छइ=प्रेक्षते, sees

100. पभायसमय=प्रभात+समय, the time of dawn. सयणिज्जा=abl. sing. of सयणिज्ज उट्ठिऊण=उत्थाय, having got up वग्गू=वल्गु, words, speech.

101 पासिऊण=दृष्ट्वा, having seen. पडिबुद्ध=प्रति+बुद्धा, awakened भविस्सई=भविष्यति, will be फलविसेसो=फल+विशेष, special (विशेष) fruit or result (फल)

102. हट्ठतुट्ठ=हृष्ट+तुष्ट, delighted and pleased रोमंचअंचिअसरीरो=रोमाञ्च+अञ्चित+शरीर, with his body (शरीर) thrilled (रोमाञ्च+अञ्चित) नियमइअणुसारेणं=निज+मति+अनुसारेण, in accordance with (अनुसारेण) his (निज) understanding (मति) एआरिस=एतादृश, such, of this kind

103. पडिपुण्ण=परिपूर्ण, completed नवमास-nine (नव) months (मास) अद्धसत्तदिणअहिअ=सार्ध+सप्त+दिन+अधिक, seven (सप्त) days (दिन) and a half (अर्ध) more (अधिक). बहुलक्खणगुणजुत्त=बहु+लक्षण+गुण+युक्त, possessed of (युक्त) many (बहु) auspicious marks (लक्षण) and virtues (गुण) जगनेत्त=जगत्+नेत्र, an eye (नेत्र) to the (blind, ignorant) world (जगत्).

104 नरनाहअणुन्नाया=नरनाथ+अनुज्ञाता, allowed (अनुज्ञाता) by the king (नरनाथ) जाया-wife नियगिह=निज+गृह, one's own (निज) residence (गृह)

105 तत्थ=तत्र, there, i e, in the मन्दरविमान of the महाशुक्र heaven कुमारजीवो=कुमार+जीव, the soul (जीव) of the prince (कुमार) देवाउं पालिऊण=देवायु पालयित्वा, having completed (पालयित्वा) the life of a god (देव+आयु) उयर=उदर, womb सुकयपुण्णो=सुकृत+पुण्य, one who has acquired merit (पुण्य) resulting from good deeds (सुकृत) सर=सरस्, a lake हंस–a swan अवइण्ण=अवतीर्ण, descended, entered into

106 मुत्ताहल=मुक्ताफल, pearl सुत्तिउडी=शुक्तिपुटि, pearl shell तेण गब्भेण=तेन गर्भेण, on account of that fœtus (गर्भ) सोहग्ग=सौभाग्य, grace grandeur, sublimity समुव्वह=समुद्वह्, to bear, to display

107 अणुभाव=अनुभाव, splendour, power, greatness. धम्मागमसवणदोहलो=धर्म+आगम+श्रवण+दोहद, a pregnacy desire (दोहद) to listen to (श्रवण) (the expounding of) Religion and Scriptures (धर्म+आगम) सुहपुण्णोदयेण=शुभ+पुण्य+उदयन, as a result (उदयेन) of her auspicious (शुभ) merit (पुण्य) सोहग्गसपन्न=सौभाग्य + सपन्न, possessed of (सपन्न) auspiciousness (सौभाग्य)

108 छद्दसणनाणी=षट्+दर्शन+ज्ञानिन, exponents (ज्ञानिन) of the six (षट्) systems of philosophy (दर्शन) सद्दाविय, जणेहिं=शब्दापिता जनै, were called (शब्दापिता) through servants (जनै) कुम्माए धम्मसवणकए=कूर्माया धर्मश्रवणकाय, in

order that कूर्मा may listen to religion, for delivering religious sermons to कूर्मा

109 ण्हाया=स्नाता, bathed कयबलिकम्मा=कृतबलिकर्माण those that have made (कृत) offerings (बलिकर्म) to deities कयकोउयमङ्गलाइविहिधम्मा=कृत+कौतुक+मङ्गलादि+विधिधर्मा, those that have performed (कृत) rites (विधिधर्म) which were wonderful (कौतुक) and auspicious, etc (मंगलादि), नियपुत्थयसजुत्ता=निज+पुस्तक+संयुक्ता, taking with them (संयुक्ता) their (निज) books (पुस्तक)

110 कयआसीसपदाणा=कृत+आशिस्+प्रदाना, after they had done with (कृत) the giving of (प्रदान) blessings (आशिस्) दत्तमाणसमाणा=दत्त+मान+सन्माना, who were shown or given (दत्त) respect (मान) and honour (सन्मान) भद्दासणोवविट्ठा=भद्र+आसन+उपविष्टा, sitting (उपविष्टा) on auspicious (भद्र) seats (आसन)

111 इयरेसि Gen plu of इयर (इतर) other दसणीण, Gen plu of दसणी (दर्शनिन्), expounder or preacher of a faith or system of philosophy हिंसाइसजुअ=हिंसादि+संयुक्त, accompanied by (संयुक्त) injury to living beings (हिंसा) and the like (आदि) जिणधम्मरया=जिनधर्म+रता, devoted to (रता) the religion of the Jina (जिनधर्म) खेय समावन्ना=खेद समापन्ना, was grieved

112 113 These stanzas state that the various religious practices mentioned in them are good for nothing if they are not coupled with compassion

114 आहूया=आहूता, were called जिणसासणसूरिणो=जिन+शासन+सूरिण, preceptors (सूरिण) of the religion

(शासन) of the जिन महागुणिणो=महा+गुणिन, endowed with high qualities जिणसमयतत्तसार=जिन+शासन+तत्व+सार, the essence (सार) of the principles (तत्व) of the Doctrines preached by जिन (जिन+शासन) धम्मसरूव=धर्म+स्वरूप, the nature (स्वरूप) of the religion (धर्म) परूवेन्ति=प्ररूपयन्ति, expound

115 छज्जीवनिकायाण परिपालणं=षट्+जीव+निकायानां परिपालनम्, protection (परिपालन) of the six (षट्) groups (निकायानाम्) of living beings (जीव) विऊ–विद्, to be महव्वय=महव्रत, a Great Vow पढम=प्रथम, first, fore most पाणाइवायवय=प्राण+अतिपात+व्रतम्, the vow of abstinence from (व्रत) injury (अतिपात) to living beings (प्राण)

116 ठाण=स्थान, place, rank दसिअ=दर्शित, instructed pointed out निउण=निपुण, thorough, complete दिट्ठ=दृष्ट, seen, known, regarded सव्वभूएसु=सर्वभूतेषु, towards all (सर्व) living beings (भूतेषु) संजम=संयम, restrainst, humanity, feeling of compassion

117 छज्जीवनिकायदयाविवज्जिआ=षट्+जीवनिकाय+दया+विवर्जित, one who is devoid (विवर्जित) of compassion (दया) towards the six (षट्) groups (निकाय) of living beings (जीव) दिक्खिओ=दीक्षित, a person initiated to monkhood, a monk गिही=गृहिन्, a house holder जइधम्म=यति+धर्म the duties (धर्म) of monkhood चुक्क–This is a देशी root having the meaning of भ्रंश् "to fall from" चुक्कइ–भ्रंशयति falls from गिहिदाणधम्म=गृहा+दान+धर्म, the householder's (गृहा) duty (धर्म) of charity (दान)

118. पणगज्जिओवमाणा णे=घनगर्जितोपमानानि, resembling (उपमानानि) the rumbling (गर्जित) of clouds (घन). देवीएं मणमोरो=देव्याः मनोमयूरः, the peacock (मयूर) in the form of the queen's (देव्याः) mind (मनः). परमसमुल्लासमावन्नो=परम + समुल्लासम्+आपन्नः, attained to (आपन्न) great (परम) delight (समुल्लास).

119 पडिपुण्णेसु दिणेसु=परिपूर्णेषु दिनेषु, when the days (दिनेषु) (of the queen's pregnancy) were completed (परिपूर्णेषु). तत्तो=ततः, then. संपुण्णदोहला=संपूर्ण+दोहदा, whose pregnancy-desire (दोहद) was fully satisfied (संपूर्ण). पसूआ=प्रसूता, gave birth to. सुहलग्गे=शुभलग्ने, at an auspicious (शुभ) hour (लग्न) वासर=a day. तत्र च अवसरे, and on that occasion (अवसर).

120. This and the following stanza are in the अपभ्रंश language, which is a variety of the प्राकृत languages. तिह=तत्र, there वज्जइ=वाद्यते, is played or sounded. तूर=तूर्य, a drum. तडयडन्त=तुतडतडत्, making a sharp "tad tad" sound, an onomatopoeic word. गयणंगण=गगन+अङ्गन, the wide firmament गज्ज=गर्ज्, to roar, to thunder. गडयडन्त=गडगडत्, making a "gad gad" sound, an onomatopoeic word. वरमंगल=very auspicious भुंगलभेरिसाद, the sound (साद=शब्द) of भुंगल and भेरी drums नफेरी सुणीइ नवनिनाद=नफेर्याः श्रूयते नवनिनादः, the novel (नव) sound (निनाद) of the नफेरी drum is heard (श्रूयते).

121 विरुदावलि=विरुद+आवलि, a series (आवलि) of panegyric poems (विरुद) बोलइ=ब्रूते, recites, speaks वंदिवृंद, a band (वृन्द) of bards (वन्दि). चिरकाल चतुर नर नंद वृंद,

(the verb बोल्लइ in the preceding sentence should be construed with this clause also), a number (वृन्द) of clever (चतुर) men (नर) uttered (बोल्लइ) words of joy (नन्द) for a long time (चिरकाले) वरकामिणि नचइ अइसुरम्मि= वरकामिनी नृत्यति अतिसुरम्या, lovely ladies performed a beautiful dance. उच्छव=उत्सव, festival, merriment. पुत्तजम्म= पुत्रजन्म, birth of a son.

122. धम्मसुयदोहलाणुसारेण=धर्म + श्रुत + दोहद + अनुसारेण in accordance with (अनुसारेण) the mother's pregnancy-desire (दोहद) to listen to religious discourses (धर्मश्रुत). गुणाभिराम–sweet (अभिराम) on account of his virtues (गुण) पइट्ठिअ=प्रतिष्ठित, established, fixed, installed.

123 *उल्लवण=उल्लापन, addressing, calling out.* अवर= अपर, other. सत्थय=सार्थक, significant. पसिद्ध=प्रसिद्ध, famous, well-known.

124. धाई=धात्री, a nurse. हत्थ=हस्त, hand, arm. अङ्क–lap. गिण्हिज्जंतो + गृह्यमाण, being taken वल्लह=वल्लभ, dear, favourite.

125. बावत्तरि=द्विसप्तति, seventy-two. कलाओ=कलाः, the arts. The number of arts in Jain literature is 72 as against 64 in Brahmanical literature. The 72 arts will be found enumerated in सूत्र 83 of राजप्रश्नीय सयमेव= स्वयं एव, by himself. अहिज्जए=अधीते, studies, learns सबुद्धीए= स्व+बुद्ध्या, by virtue of his own (inherent) intelligence. अज्झावओ=अध्यापकः, a tutor. नवर-only. सक्खित्तं संपत्तो=साक्षित्वं संप्राप्तः, became a witness.

126. पुव्वभवन्तरकयचेडबन्धणुच्छालणाइकम्मवसा = पूर्वभवान्तर + कृत + चेड + बन्धन + उच्छालनादि + कर्म + वशात्, on account of (वशात्) his act (कर्म) of binding (बन्धन) and tossing up (उच्छालन) boys (चेड) in his previous life (पूर्वभवान्तर). चेड is a देशी word meaning 'a boy'. वामणओ = वामनकः, a dwarf. दुहत्थदेहप्पमाणधरो = द्विहस्त + देहप्रमाण + धरः having (धरः) a bodily stature (देहप्रमाण) of two cubits (द्विहस्त).

127. निरुवमरूवगुणेणं = निरुपम + रूप + गुणेन, by his incomparable (निरुपम) beauty (रूप) and virtues (गुणेन). तरुणीजणमाणसाणि = तरुणी + जन + मनांसि, minds (मनांसि) of young ladies (तरुणीजन). मोहन्तो = मोहयन्, stupifying, infatuating, bewitching सोहग्गभग्गजुत्तो = सौभाग्य + भाग्य + युक्तः possessed of (युक्तः) beauty (सौभाग्य) and fortune (भाग्य). कमेण = क्रमेण, gradually. जुव्वण = यौवन, youth.

128 तारुण्ण = तारुण्य, youth. विसयविगारा = विषय + विकाराः, excitements or perturbances (विकाराः) caused by sensual objects (विषय) बहुप्पगारा = बहु + प्रकाराः, of various (बहु) kinds (प्रकाराः). विसयविरत्तो = विषय + विरक्तः, free from (विरक्त) worldly attachments (विषय). मुणियतत्तो = ज्ञात + तत्त्वः, one who knows (ज्ञात) the reality of things (तत्त्व).

129. हरिहरबंभाइसुरा = हरि + हर + ब्रह्मादि + सुराः = हरि, हर, ब्रह्म and other gods. हरि, हर and ब्रह्म are mainly Brahmanical deities. विसएहि वसीकया = विषयैः वशीकृताः, were subjugated by or fell victims to (वशीकृताः) sensual objects (विषयैः). धन्नो = धन्यः, blessed, fortunate.

This stanza reflects the age long religious animosity between the Brahmins and the Jains. कुम्मापुत्त,

a house-holder of the Jain faith, is shown to be superior even to the Brahmanical Trio of the highest dignity, viz., हरि, हर and ब्रह्म, or ब्रह्मा, विष्णु (हरि) and महेश (हर). It should be noted, however, that instances of downfall from great spiritual heights are not wanting in Jain mythology also.

130. सुचिरं – for a long time. सुचरित्त = सु + चारित्र, perfect or excellent (सु) monkhood (चारित्र) विसयविरत्तत्तणं=विषय+विरक्तत्वम्, freedom from attachment (विरक्तत्वं) to worldly objects (विषय).

131. मुणीसरथुणिज्जमाण=मुनीश्वर + थुण्यमान, being preached (थुण्यमान) by the best of ascetics (मुनीश्वर). सुय=श्रुत, religious discourse, sermon, सुणंत=शृण्वन्, hearing, listening to, विमल–taintless, perfect, clear.

132. जाईसरणगुणेणं=जाति + स्मरण + गुणेन, by virtue of (गुणेन) the remembrance (स्मरण) of his former existence (जाति). संसारासारयं=संसार+असारताम्, worthlessness (असारता) of worldly life (संसार). मुणंतस्स–Gen sing. of the present participle of मुण (ज्ञा) 'to know'. खवगसेणिगय= खपक + श्रेणि + गत, one who is on the path (गत) of destroying Karma in succession (क्षपकश्रेणि) Stanzas 176–181 explain क्षपकश्रेणि. सुक्कज्झाणं पवन्नस्स=शुक्लध्यानं प्रपन्नस्य, who had resorted to (प्रपन्न) the शुक्ल meditation (ध्यान). The object of ध्यान (meditation) is the annihilation of Karma. ध्यान is of four kinds, viz, आर्त, रौद्र, धर्म and शुक्ल. Of these शुक्ल ध्यान is the best for achieving the object.

133 झाणानलेण=ध्यानानलेन, by the fire (अनलेन) of meditation (ध्यान) कम्मिन्धणनिवह=कर्म+इन्धन+निवह, the heap or mass (निवह) of fuel (इन्धन) in the form of कर्म दुस्सह–unbearable दह–to burn. समुज्जल=समुज्वल, bright, resplendent

134 जइ ताव=यदि तावत्, if चरित्त=चारित्र, monkhood होहिअ=भविष्यति, will be नूण=नूनम्, certainly सुयसोगविओगदुहिय–सुत+सोक+वियोग+दुखित, afflicted (दुखित) by the grief for (शोक) and separation from (वियोग) their son (सुत)

135 उवरोह=उपरोध, opposition, obstruction चिट्ठ=तिष्ठ्, to remain, to stay घर=गृह, house चिय=एव, a particle used to strengthen and emphasize the idea expressed by a word भावचारित्ता=भाव+चारित्र, practising monkhood (चारित्र) in substance or spirit (भाव)

136 सरिच्छ=सदृश, like, similar पयभत्त=पद+भक्त, devoted to the feet of तयणुकंपाए=तदनुकम्पया, out of sympathy (अनुकम्पया) for them

137 कुम्मापुत्ता–Abl sing of कुम्मापुत्त, कूर्मापुत्रात् बोहत्थ=बोधार्थम् for the sake of (अर्थ) awakening or enlightening (बोध) अनायवित्तिए=अज्ञात+वृत्त्या, keeping secret or unknown (अज्ञात) his condition (वृत्ति) of monkhood in spirit

138 गिहवासवसिअ=गृहवास+संस्थित, dewlling (संस्थित) in his house दुल्ललिअ=दुर्+ललित, hard or difficult (दुर्) working (ललित)

139 Stanzas 139-141 give illustrations of three persons who, by virture of भाव, attained omniscience,

even while staying in their houses भरहचक्की=भरत+चक्रिन्, the sovereign king (चक्रिन्) Bharata तारिस=तादृश, like that such सुधन्त=शुद्धान्त, harem अल्लीण=आलीन, sticking to, engrossed in आयसघरनिविट्ठो=आदर्श + गृह + निविष्ट, sitting (निविष्ट) in his mirror house आदर्शगृह

140 वसग्गसमारूढ=वंशाग्र+समारूढ, mounted on (समारूढ) the top (अग्र) of a bamboo (वंश) मुणिपवरे=मुनि + प्रवरान्, prominent (प्रवर) sages (मुनि) दट्ठु=दृष्ट्वा, seeing गिहिवेसइलापुत्तो=गृहिवेष + इलापुत्र, इलापुत्त who had the apparel (वेष) of a householder (गृही), i. e, who was a householder

141 भरहेसरपिक्खण = भरतेश्वर + प्रेक्षण, dramatic representation (प्रक्षण) of king भरत (भरतेश्वर) कुणन्त=कुर्वत्, doing, performing

142 मेरु-name of mountain सरिसव=सर्षप, mustard seed जाइयमेत्त=यावन्मात्र as much, extending as far अन्तर-difference दव्वत्थय=द्रव्य+स्तव, material (द्रव्य) worship (स्तव) भावत्थय=भावस्तव, mental (भाव) worship (स्तव) तेत्तिय=तावत्, so much णेय=ज्ञेयम्, should be known

143 उक्कोस=उत्कर्षम्, at the most, to the maximum extent of आराहिय=आराध्य having worshipped or propitiated अच्चुअ=अच्युत, name of a heaven पावइ=प्राप्नोति, obtains अन्तमुहुत्तण- अन्तर्+मुहूर्तेण, within (अन्तर्) a moment (मुहूर्तेन) निव्वाण = निर्वाण, Liberation, Absolution

144 मणुयखित्तमज्झे = मनुज + क्षेत्र + मध्य, in (मध्ये, the region (क्षेत्र) of human beings (मनुज) महाविदेह-name of a sacred region, there are five महाविदेहs in the human

world. हवन्ति–Present 3rd pers. sing of हव (भू) 'to be'. पंचेव=पञ्च + एव, only (एव) five (पञ्च) इक्किक्कम्मि विदेहे=एकैके विदेहे, in every (एकैके) विदेह. विजय-name of a holy place. बत्तीस=द्वात्रिंशत्, thirty-two.

145. पञ्चगुणिया=पञ्च + गुणिताः, multiplied (गुणिताः) by five (पञ्च). सयं सट्ठिजुअं=शतं षष्टि+युतम्, one hundred (शतं) and sixty (षष्टियुतम्). भरहेरवयक्खेत्ते = भरत + ऐरवत + क्षेत्रे, in holy regions or continents (क्षेत्रे) of भरत and ऐरवत. सत्तरिसयं=सप्तति + शतम्, one hundred and seventy.

146. उक्कोसपए=उत्कर्ष+पदे, at the highest place (पद), at the most. लब्भइ-present passive 3rd pers sing of लभ् "to get". विरहन्तजिण=विहरत्+जिन, a Jina who moves about. पासङ्गिअ=प्रासङ्गिक, caused by an occasion. उत्त=उक्त, said, spoken पक्कन्तं=प्रक्रान्तम्, the case or point in hand, the subject matter in hand or under consideration.

147. मङ्गलावईविजए=मङ्गलावतीविजये, in (the holy place of) मगलावती विजय. रयणसंचय=रत्नसञ्चय, name of a city. धणधन्नअभिरामा=धन+धान्य+अभिरामा, charming (अभिरामा) by reason of (abundance of) wealth (धन) and corn (धान्य).

148 तीए=तस्याम्, in it, i. e. in the city of रत्नसंचय. देवाइच्च=देवादित्य, a proper noun. तेअविजियआइच्चो=तेजो+विजित+आदित्य, who surpassed (विजित) the sun (आदित्य) in splendour (तेजस्). चउसट्ठिसहस्सरमणीरमणो=चतुष्षष्टि+सहस्र+रमणी+रमण, lord or husband (रमण) of sixty-four (चतुष्षष्टि) thousand (सहस्र) lovely ladies (रमणी), परिभुंजए=परिभुङ्क्ते, enjoys

149 जगदुत्तमनामधेयतित्थयरो = जगदुत्तम+नामधेय+तीर्थंकर, a तीर्थंकर of the name (नामधेय) जगदुत्तम वरतरुअरप्पहाण = वर+तरुवर+प्रधान, abounding in (प्रधान) excellent (वर) and finest trees (तरुवर) तीसुज्जाणे=तदुद्याने, in that garden

150 वेमाणियजोइसवणभवणेहि = वैमानिक+ज्योतिष्क+वन+भवनै, by वैमानिक, ज्योतिष्क, व्यन्तर and भवन gods विनिम्मिअ=विनिर्मित, constructed, made रयणकणयरुप्पमयपागारतिगेण = रत्न+कनक+रूप्य+मय+प्राकार+त्रिकेन, on account of the 3 ramparts (प्राकारत्रिकेन) constructed of (मय) jewels (रत्न), gold (कनक) and silver (रूप्य) (respectively)

151 जिणागमण=जिन+आगमन, arrival (आगमन) of जिन. दिनयरागमण=दिनकर+आगमन, the rise of the sun वन्दणकए=वन्दनकाय, for paying obeisance to समेओ=समेत, proceeded सपरिवारो=स+परिवार, with (स) his attendants (परिवार)

152. जिणिन्द=जिन+इन्द्र, the excellent जिन जहजुग्गमि पएसे=यथायोग्ये प्रदेश, at a suitable or proper (यथायोग्ये) place (प्रदेशे).

153 भविअजण=भव्य+जन, meritorious or faithful (भव्य) person (जन) भवसायरतारणिक्कतरणी=भव+सागर+तारण+एक+तरणी, the only (एक) boat (तरणी) for crossing (तारण) the ocean (सागर) of worldly life (भव)

154 नीगोअमज्झओ जीवो=निगोद+मध्यग जीव, a living being (जीव) included (मध्यग) in the congregation of infinite embodied souls destined to transmigrations (निगोद) निग्गन्तूण=निर्गम्य, having got out भवेहिं बहुएहिं=भवै बहुकै, after (going through) numerous (बहुकै) existences (भवै)

155 मणुयत्त=मनुजत्व, human existence दुल्लह=दुर्लभ, difficult to be obtained खित्तमारिय=क्षेत्रम् + आर्यम्, the country (क्षेत्र) of the Aryas उप्पज्जन्ति=उत्पद्यन्ते, are born अणग=अनक, many दस्सुमिलक्खुयकुलेसु=दस्यु + म्लेच्छ + कुलेषु, in the families or races (कुलेषु) of दस्युs and म्लेच्छs.

156 पडुइन्दियत्तण=पटु + इन्द्रियत्व, in Sk the order of words in the compound would be reversed and the compound would stand as इन्द्रियपटुत्व=soundness (पटुत्व) of senses (इन्द्रिय) पायेण=प्रायेण (ind.), mostly, probably, generally रहिय=रहित, free from, destitute of

157 जिणधम्मसवणमजोग=जिनधर्म+श्रवण + संयोग, opportunity (संयोग) of listening to (श्रवण) the religion of जिन (जिनधर्म) गुरु stands for 'गुरु'—nom plu of गुरु, a preceptor गुरुगुणिणो=गुरु+गुणिन, possessing qualities (गुणिन) which are high (गुरु) न दीसन्ति सव्वत्थ=न दृश्यन्ते सर्वत्र, are not seen (न दृश्यन्ते) everywhere (सर्वत्र)

158 जिणवयणरयणसद्दहण=जिन + वचनरत्न + श्रद्धान, faith (श्रद्धान) in the precious words (वचन + रत्न) of the जिन विसयकहपसत्तमणो=विषय+कथा+प्रसक्त+मनाः, with mind (मनः) attached to (प्रसक्त) talks (कथा) about worldly affairs (विषय) घण=घन, multitude, collection

159 सद्दहणे सपत्ते=श्रद्धाने संप्राप्ते, (even) when faith (श्रद्धान) has been acquired (संप्राप्त) किरियाकरण=क्रिया+करण, performance (करण) of action (क्रिया) भणिय=भणित, said. पमायसत्तू=प्रमाद+शत्रु, the enemy (शत्रु) of carelessness (प्रमाद) वारेइ=वारयति, hinders

160 मुक्तिपुर्दस्यु a robber (दस्यु) (on the path leading to) the town (पू) of Liberation (मुक्ति) नरकायनम्-abode (अयनम्) of hell

161 धन्न-धन्य, blessed कयपुण्णा=कृतपुण्या, those that have acquired (कृत) merit (पुण्य) meritorious ones लद्दिळण=लब्ध्वा, having obtained सव्वसामग्गी=सर्व+सामग्री, all (सर्व) (necessary) material (सामग्री), the material necessary for obtaining Absolution, viz human birth etcetera as described in the sermon (stanzas, 154 160) चइय पमाय=त्यक्त्वा प्रमादम्, shaking off (त्यक्त्वा) carelessness (प्रमादम्) चारित्तपालगा=चारित्र+पालका, observers (पालका) of asceticism (चारित्र) जन्ति=यान्ति go or attain to परमपय=परम+पद, the highest (परम) position (पद) i e, Absolution

162 जिणुवएस=जिन+उपदश instruction, teaching or sermon (उपदेश) of the Jina भावण=भावन, mentally दसविरइ= देश+विरति partial (देश) abstinence (विरति) (from the five sins) i e, partial observance of the Five Vows of avoiding sins, viz, avoidance of gross injury, avoidance of theft, avoidance incelibacy, and avoidance of the love of property or possessions पडिवन्न=प्रतिपन्न, accepted

163 जीव-soul सुक्क=शुक्र, the महाशुक्र heaven, the Loc 'सुक्के' is used for the Acc वयड्ढ=वैताढ्य, name of a mountain खेयरा=खेचरा a kind of semi divine beings, literally, sky rovers

164 भुत्तभोगा=भुक्तभोगा, those that have enjoyed (भुक्त) pleasures (भोगा) चारणसमणन्तिए=चारण+श्रमण+अन्तिके,

at the hands of (अन्तिके) a चारण ascetic (चारणश्रमण) चारणश्रमण is an ascetic who can move about in the sky. गहियचरणा=गृहीत+चरणा those who had accepted (गृहीत) monkhood (चरण) अभिवान्दय=अभिवन्द्य, having bowed to निविन्ठ=निविष्ट, seated

165 चक्कधर=चक्रधर, a Sovereign King चक्कवट्टी (चक्रवर्तिन्) and चक्की (चक्रिन्) occurring in stanza 167 also mean the same thing धम्मचक्किण= (धर्मचक्रिण). (Acc. sing) the highest religious authority, Sovereign of Religion (धर्मचक्रिन्) सुमण=सु+मनस्, of noble (सु) mind (मनस्), good-minded कओ=कुत, whence

166 पयपइ=प्रजल्पति, speaks. चारण-an aerial being एए=एते, these वेयड्ढमाद्दाओ=वैताढ्यभारतात्, from (the mountain) वैताढ्य in (the country of) भरत

167 वयड्ढमाद्दवासम्मि-in the country (वासम्मि=वर्ष) of भरत in which the वैताढ्य mountain is situated सपइ=सम्प्रति, at present

168 नाणी=ज्ञानिन्, an omniscient sage गिहिवासे=गृही+वास, (a person wearing) the dress (वास) of a householder (गृही), i e, a householder

169 पडिपुच्छइ=प्रति+पृच्छति, asks or inquires again. पडिबोह=प्रतिबोध, enlightenment

170 अचिरेण=अचिरेण, very soon.

171 सिवगइगामिअ=शिवगतिगामिन्, one going (गामिन्) to the position (गति) of Eternal Bliss (शिव). कया=कदा, when इय कहिए=इति कथित, being thus (इति) told or asked (कथित) समुद्दिस=समुद्दिश्, to instruct

172 जइआ=यदा, when तइआ=तदा, then सय मेव= स्वय एव, oneself, personally महसुक्कमन्दरकहा=महाशुक्र + मन्दर+ कथा, the account (कथा) of the मन्दर (विमान) in महाशुक्र heaven

173 मुणियतत्ता=ज्ञाततत्वा, those who have realized (ज्ञात) the Truth or reality of things (तत्व) तस्स-तस्य- कुमारपुत्रस्य चिट्ठन्ति=तिष्ठन्ति, stand तुसिणीअ=तूष्णीक, silent

174 ताव=तावत्, indeed (to emphasize an expression) उत्ता-उक्ता, were addressed नो (and) no, not समणुभूअ=समनुभूत, experienced, enjoyed

175 इय वयणसवणसजायजाइसरणेण=इति वचन + श्रवण + सञ्जात+ जाति+स्मरणेन, on account of the remembrance (स्मरण) of previous lives (जाति) which was produced (सञ्जात) by hearing (श्रवण) these (इति) words (वचन) सभरियपुव्वजम्मा= सस्मृत + पूर्वजन्मान, those who remembered (सस्मृत) their previous lives (पूर्वजन्मान) खवयस्सेणिमारूढा=क्षपक + श्रेणिम् आरूढा, entered on (आरूढा) the course (श्रेणि) of one who destroys कर्म in succession (क्षपक)

176–181 Jainism differs from other religions in many respects It does not admit of any Supreme Being by whose will and whim every activity in the world is regulated and the seeking of whose favour is the object of every individual striving after Salvation which means nothing else than ultimate absorption into that Being According to Jainism every man is the maker of his own destiny and his Salvation does not depend on any Supreme Agency Hence the conception of the theory of *karma* which is another distinguishing feature of Jain philosophy, and is peculiar to

itself The theory may *roughly* be stated as follows —Every embodied soul has two bodies, one is the physical body visible to the eye, and the other is a subtle body composed of fine matter and is not visible to the eye The former body may be called temporary, as the soul assumes different bodies in the course of its innumerable transmigrations But the latter body, which is called *karma-śarira*, is in a sense permanent, as it is destroyed only once at the time when the embodied soul attains Liberation When a person is said to die, his physical body only perishes, while the *karma-śarira* clings to the soul and continues in the new body which the soul assumes—in fact the new body into which the soul takes its subsequent birth is determined by the *karma-śarira* itself which has been clinging to the soul without a break Now, what is this *karma*? The word is used in two senses Every act of an individual, whether physical or mental, is called *karma* This *karma* or physical and mental activities of a man leave behind on his soul certain impressions which transform themselves into a kind of subtle matter which clings to the soul and of which the *karma śarira* is formed This is the other sense of the word as understood in Jain philosophy It is the *karma śarira* which shapes the destiny of the soul As concieved by Jainism, Liberation means nothing else than destroying, and getting oneself liberated from, this *karma śarira* When the soul is liberated from the subtle matter of *karma*, it becomes free from transmigrations and attains its natural qualities of Eternal Bliss, etc. Jainism which has concieved these ideas of *karma* and Liberation, has also prescribed the means and method of destroying *karma* and attaining Liberation

of influencing the mind:--(1) A कषाय which exerts the most intense influence on the mind and is of the longest duration is termed अनन्तानुबन्धि (2) That which is comparatively less intense and influences the mind only for a considerable period of time--is called अप्रत्याख्यान. (3) That which is still less intense and of a shorter duration is named प्रत्याख्यान (4) And that which is of the shortest duration and exerts the least influence on the mind is called संज्वलन

Thus there being four types of each of the four कषायs, the कषायs in all become 16 The abbreviation अण° indicates that the क्षपक first eliminates the अनन्तानु-बन्धि type of the four कषायs, the elimination of which makes him fit for clear thinking or vision

मिच्छ, मीस and सम्म stand for the 3 दर्शनमोहनीयकर्मs, viz , मिथ्यात्वमोहनीय, मिश्रमोहनीय and सम्यक्त्वमोहनीय respectively The elimination of these 3 कर्मs makes the क्षपक firm in the Faith

अट्ठ stands for the 8 कषायs of the प्रत्याख्यान and the अप्रत्याख्यान types The observance of the Five Vows is made easy for the क्षपक by the destruction of these 8 कषायs

The क्षपक then eliminates the कर्मs of नपुंसित्थिवेअ, which expression stands for नपुंसकवेद and स्त्रीवेद नपुंसकवेद is that kind of कर्म which awakens mutual sex passion in the male and the female स्त्रीवेद is that kind of कर्म

which awakens sex passion in the female at the sight of the male. पुमवेअ=पुरुषवेद, is that kind of कर्म which awakens sex passion in the male at the sight of the female These 3 कर्मs are sub-divisions of चारित्रमोहनीयकर्म

छक्क-this word stands for a group of 6 कर्मs which the क्षपक then eliminates They are —हास्य (frivolity), रति (love) अरति (hatred), शोक (sorrow), भय (fear), and जुगुप्सा (likes and dislikes)

कोहाइए य सजलणे=क्रोधादिकान् च सज्वलनान्—As stated above कषायs are 4, viz, क्रोध, मान, माया, and लोभ Every कषाय is of 4 types as stated above and सज्वलन is the mildest of the types The present expression means that the क्षपक now eliminates क्रोध and other कषायs of the सज्वलन type

The 28 कर्मs enumerated in stanza 176 are classified under one head of मोहनीयकर्मs which are again subdivided into two main groups, namely, दर्शनमोहनीय and चारित्रमोहनीय मिथ्यात्वमोहनीय, मिश्रमोहनीय and सम्यक्त्वमोहनीय belong to the दर्शनमोहनीय group and the remaining 25 कर्मs belong to the चारित्रमोहनीय group

177-178 As stated above घाति and अघाति are the two main classes of कर्मs The 28 मोहनीय कर्मs belong to the घाति class The elimination of the मोहनीय घातिकर्मs constitutes the first step in the spiritual progress of the क्षपक Stanzas 177-178 describe the second step in which some of the अघातिकर्मs are annihilated

गइआणुपुब्वि दो दोत्गति or गतिकर्म is that kind of कर्म which determines the abode of existence of the soul In the second stage of progress the क्षपक first destroys two pairs of कर्मs, viz, नरकगति and नरकानुपूर्वीगति, and तिर्यग्गति and तिर्यग्गनुपूर्वीगति The elimination of these कर्मs saves the soul from being condemned to the existences of hell beings and lower animals These कर्मs belong to the पिण्डप्रकृति group of नामकर्मs under the अघाति class

जाईनाम च जाव चउरिन्दी—The expression refers to the नामकर्म called जाति जाति means species of living organisms which are divided into 5 classes (—एकेन्द्रिय द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय and पञ्चेन्द्रिय) according to the इन्द्रियs or sense organs possessed by each class, and जातिनामकर्म means that kind of कर्म which determines the class of living organisms in which the soul is to take its existence The expression means that the क्षपक further destroys जातिनामकर्मs from एकेन्द्रिय to चतुरिन्द्रिय, and thus removes the possibility of taking birth as such beings in future

आयाव उज्जोअ थावरनाम च सुहुम च साहारण अपज्जत्त—These are six names of कर्मs included in the प्रत्येकप्रकृति division of नामकर्मs आतपनामकर्म determines personality and उद्योत determines serenity स्थावरनामकर्म compels the soul to take birth in organisms which are immovable by nature such as trees सूक्ष्मकर्म makes the soul to take birth in a very subtle body which is hardly perceptible by the sense organs साधारणकर्म makes the soul to take

a body which is common to many आतपकर्म is that कर्म by the operation of which the body perishes before it attains complete maturity of limbs

निद्दानिद्द च पयलपयल च थीण खवइ ताहे—Having eliminated the above named नामकर्मs the क्षपक proceeds to annihilate some of the दर्शनावरणीयकर्मs, viz, निद्रानिद्रा प्रचलाप्रचला and स्त्यानर्द्धि दर्शनावरणीय is a division of the घाति class which is again subdivided into 9 kinds of which 3 are mentioned here निद्रानिद्रा is that kind of कर्म which tends the soul to sink into deep sleep and makes perception absolutely impossible प्रचलाप्रचला causes extreme restlessness of sleep स्त्यानर्द्धि causes somnambulism whereby one does not perceive what one does or where one moves about Having destroyed 14 नामकर्मs and 3 दर्शनावरणीय कर्मs enumerated here the क्षपक proceeds to eliminate whatever remains of the eight (अवसेस ज च अट्ठण्ह), viz, the कषायs of प्रत्याख्यान and अप्रत्याख्यान types described in stanza 176

179 180 These two steps of spiritual progress taken by the क्षपक make him exhausted So he takes rest for a while, and then proceeds further on his path when there are only two moments remaining before he attains Perfect Knowledge In the first of these moments, he destroys the कर्मs given below —

निद् पयल=निद्रा and प्रचला are kinds of दर्शनावरणीय कर्मs of the घाति class. निद्राकर्म deprives consciousness by

causing sleepiness; and प्रचलाकर्म makes right perception impossible by causing restless sleep

देवगइ आणुपुव्वी=देवगति and देवानुपूर्वी गति are varieties of नामकर्म which cause birth among heavenly beings

वैक्रियिक—a variety of शरीरनामकर्म It gives the power of changing one's body at will and also of making it invisible.

संहनननामकर्मs excepting the first (—viz, वज्रऋषभनाराच-संहननकर्म). संहनन is the mode in which the skeletal parts are joined together by interpenetration These modes are six and the क्षपक destroys the कर्मs which cause the last five modes

संस्थान—a variety of नामकर्म It determines the shape, size and character of the configuration of the body. The क्षपक at this stage destroys all types of संस्थान except his own संस्थान

तीर्थंकरकर्म—a variety of प्रत्येकप्रकृति नामकर्म It fits the soul to become a तीर्थंकर in some future incarnation

आहारक is a variety of शरीरनामकर्म whereby the soul developes the power of evolving a tiny body out of itself to be sent to distant regions and climes

The कर्मs enumerated in stanzas 179-180 are eliminated by the क्षपक in the first of the two moments This constitutes the 3rd step of his spiritual progres

181. In the last of the two moments the क्षपक annihilates the following कर्मs — (1) the 5 kinds of

ज्ञानावरणीयकर्म, (2) the remaining 4 of the 9 kinds of दर्शनावरणीयकर्म, and (3) the 5 kinds of अन्तरायकर्म

Knowledge is of 5 kinds and the कर्मs which are detrimental to the unfoldment of these are also of 5 kinds They are called ज्ञानावरणीयकर्मs

दर्शनावरणीयकर्म has already been referred to It has 9 varieties of which the क्षपक has already destroyed 5, and he now eliminates the remaining 4

अन्तराय is that kind of कर्म which, flowing under the surface of things, secretly hinders the accomplishment of a particular end which the soul has in view It is of 5 kinds, all of which are now eliminated by the क्षपक The annihilation of the कर्मs mentioned in this stanza constitutes the 4th and the last step of the क्षपक's spiritual progress As soon as this is done the क्षपक attains Perfect Knowledge

182 गन्तूण=गत्वा, having approached परिसाइ–Loc sing of परिसा (परिषद्), an assembly

183 जिणाधीप=जिन+अधीश, the great or excellent जिन

184 कुम्मापुत्ताउ–Abl sing of कुम्मापुत्त

185 कइया=कदा when महव्वई=महा+व्रतिन्, an ascetic, one who observes the Great Vows (of an ascetic) भवी–Nom sing of भाविन्, used to indicate the future of 'भू' to become आइट्ठ=आदिष्ट, said सत्तम=सप्तम, seventh तइय–तृतीय, third पहर=प्रहर, the eighth part of a whole day

186 निउत्त = निवृत्त, returned तमतिमिर=तमस्तिमिर, darkness, ignorance महियल=मही+तल, the surface of the earth.

187 गिहत्थ=गृहस्थ a householder वेस=वेश, dress, state विमुत्तु=विमुच्य, having discarded or abandoned सविसेसं=सविशेषम्, especially, particularly निज्जिअकिलेस= निर्जित+क्लेश, in which (worldly) troubles (क्लेश) are vanquished (निर्जित)

188 सुरविहियकणयकमल=सुर+विहित+कनक+कमल, a lotus (कमल) of gold (कनक) made (विहित) by gods (सुर) अमल-taintless, bright समलेवरहिअनियचित्त=श्रम + लेप+रहित+ निजचित्त, with his mind (निजचित्त) free from (रहित) the taint (लेप) of exertion (श्रम) After attaining omniscience कुम्मापुत्त's mind was not affected by any feeling of exertion पवर=प्रवर, best, excellent परिकह=परिकथ्, to expound, to preach

189 परम-best, supreme परमोसहमसुहकम्माण=परम + औषध असुभ+कर्मण म्, most efficacious (परम) antidote (औषध) against inauspicious (असुभ) deeds (कर्मणाम्)

190 दाणाण—Gen plu of दाण (दान), charity अभय= security from fear सव्वधम्मेसु=सर्वधर्मेषु, among all religious practices

191 मणहर=मनोहर, charming, excellent इत्थ=अत्र, here, in this respect उदाहरण—instance, illustration, example

192 देसणा=देशना, sermon वरसत्त=वर+सत्त्व, high-souled, magnanimous सुगइ=सुगति, excellent or auspicious (सु) position (गति)

193 आयण्णिय=आकर्ण्य, having heard देसचारित्त=देश+चरित्र partial observance of the Vows of asceticism

194 बोहियबहुयनरो=बोधित+बहुक+नर, who enlightened (बोधित) many (बहुक) men (नर) परियाय=पर्याय, condition, stage, mode of life सुचिर-for a long time सिव=शिवम्, Eternal Bliss, Absolution

195 वेरग्गकर=वैराग्यकर, that which produces (कर) aversion (वैराग्य) for worldly life सव्वपावरहिओ=सर्वपापरहित, free from (रहित) all (सर्व) sins (पाप) अनन्तसुहभायण=अनन्त+सुख+भाजन, recipient (भाजन) of infinite (अनन्त) happiness (सुख)

196 सिरिहेमविमलसुहगुरुसिरिजिणमाणिक्कसीसराएण=श्रीहेमविमल+शुभगुरु+श्रीजिनमाणिक्य+शिष्यराजेन, by the venerable (श्री) Jina Manikya, the foremost pupil (शिष्यराज) of the venerable (श्री) and worthy (शुभ) preceptor (गुरु) Hemavimala रइय=रचित, composed चरिय=चरितम्, a short narrative वाइज्जन्त=वाच्यमान, being read, (passive present participle of the causal of वच् to speak) जयउ=जयतु, may be victorious

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शुद्धिपत्रम्

पृष्ठम्	पङ्क्ति	अशुद्धम्	शुद्धम्
२५	१२	अत्रहरिअे	अत्रहरिओ
२७	११	अड्ढलिणे	अड्ढलिणो
२९	९	जेण्णप्पणो	जेणप्पणो
३०	४	जओ	जाओ
,,	१२	असुभरियाणि	असुभरियाणि
३४	१०	दसण	दसण
३९	१२	दिक्खिआ	दिक्खिओ
४९	२	सटिठजुअ	सट्ठिजुअ
,,	५	उक्कासपए	उक्कोसपए
,,	७	सुपर्द्धि	सुपसिद्धे
,,	१०	परिभुञ्जर	परिभुञ्जए
४८	११	गहिचरणा	गहियचरणा
५१	७	साहारणमपज्जन्त	साहारणमपज्जत्त
